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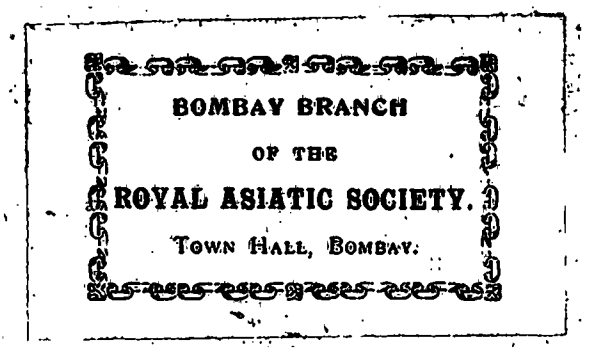

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TRAVELS

IN

PERU AND MEXICO

BY S. S. HILL

AUTHOR OF 'TRAVELS IN SIBERIA' ETC.

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All nations have interknowledge of one another, by voyages into foreign parts, or strangers that come to them.—*Bacon*

IN TWO VOLUMES

VOL. I.

LONDON

LONGMAN, GREEN, LONGMAN, AND ROBERTS

1860

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PREFACE.

THE two volumes which I now publish, conclude a narrative of journeys and voyages performed and places visited during a tour round the world, the earlier portions of which have been already published.

In addition to the accounts of the countries mentioned in the title-page, some remarks will be found upon the capitals of Chili, Jamaica and Cuba, which I visited during this portion of my tour.

My chief aim in the present as in the preceding volumes has been, to carry the reader through the countries in which I have travelled, and exhibit such phases of character as have fallen

under my observation among people living under various forms of government and in different stages of civilisation.

The title of these volumes may possibly raise expectations which I fear will hardly be realised; but whatever may be their defects, I trust that the reader, from the variety of incidents presented, will at least not find them wearisome.

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My sound slumber was broken on board the vessel in which I had made the voyage from the Society Islands to Valparaiso, at an early hour, on the morning after our arrival, by the voice of my travelling companion Monsieur Hardy, inquiring of the captain, who was entering the cabin, whether the earth had done shaking, and whether the houses on shore appeared to be all standing.

"The sea, which you no doubt mean," said the captain, "for we know not yet what has happened on shore, is perfectly still, and as far as we can see, for the day is but just breaking, no damage has been done on shore."

Surprised by this curt dialogue, I lifted my head from my pillow, and was about to inquire its meaning, when the captain knocked at the half-open door of my berth, and being answered, desired to know how I had slept during the shaking of the ship in the middle watch; and as I had never slept better, and knew of nothing uncommon having happened, I replied that I had passed the night quite undisturbed.

Upon this, he informed me that, about an hour after midnight, he had been awakened by a shock, which seemed to him to be such as might have been caused by the ship striking against the rocks, and which appeared to be followed by rude scrapings and thumpings, such as would have been made in case she were driving over a bed of rough ground. He thought therefore, he said, before he had time to reach the deck, to which he hastened half dressed, that we were aground, or that, after driving at our anchors, we had struck against some rocks, or some other vessel in the port; but upon finding the ship was riding steadily in the midst of the fleet, he supposed that an earthquake had happened, and that what he had felt was its effects upon the sea.

While I was eagerly listening to this little account of what had happened during the night, our vessel was hailed from a boat that was approaching her, upon which the captain returned to the deck; and when I mounted the ladder, a short time after this, I found him in conversation with two gentlemen from the shore, who, it appeared, were our ship's owners, who had come off to welcome their vessel in the port to which she belonged.

We had had one of the shortest passages ever made from the islands from which we came, to Valparaiso, without any mishap, save the springing of the bowsprit, while "carrying on" during a fresh gale; and as the result of the adventure of the merchants, of which the captain had handed them a statement, appeared to satisfy them, their preliminary business was soon despatched, and they now gave us an account of what had occurred during the night on shore.

They informed us that there had been an earthquake, and that the earth had been twice violently agitated, for one or two minutes, and that the alarm among the whole of the inhabitants had been great, but that nothing serious, that they knew of, had happened in the town.

No familiarity with this great natural phenomenon, does, I believe, ever render the people, even of the countries where it is most frequent, indifferent to its effects. It had happened, on this occasion, at an hour when the greater part of the inhabitants were in their beds, from which they were roused in the utmost terror. Our informants were themselves at the *Casa Consistorial*, or Town Hall, where there happened to be a select party assembled. Some of the guests were dancing, some playing cards, and others giving countenance to the entertainment by their promenades through the hall, when a rumbling noise was heard beneath the earth; at which every one stood amazed, but no one spoke. In a minute, however, this was succeeded by a smart shock, upon which the scene became such as

most of us have heard described as occurring during earthquakes wherever they happen. The glasses jingled, and the furniture danced instead of the company, who, though all seized with the utmost terror, were differently affected. The men were seen, some endeavouring to steady themselves by grasping whatever lay in their way, others aiding the ladies, of whom a great part, losing their consciousness, had fallen to the ground, or into arms almost as powerless as their own; while many ran screaming into the streets, where the alarm was still greater than in the hall.

The first shock, it appeared, had at once aroused the greater part of the population, many of whom were now seen without their houses, some calling upon their patron saints to protect them, some beating their breasts, and others falling upon their knees and hiding their faces with their hands; and this state of distraction continued for nearly an hour after the second shock, which followed a few minutes after the first.

I have spent some time in several countries where this great natural phenomenon is very common; but I have never felt the shock — never been rocked by our mother earth, while conscious of anything, save what may chance to have been passing in the chambers of the sleepless imagination. Whether it be certain, therefore, as I have often heard from those who speak from experience, that all hearts, even the stoutest almost as much as the most timid, feel a degree of terror during an earthquake such as scarcely anything else can raise, I am not able to say from any observation of my own; but I may say, that all the accounts we received of what

passed during this earthquake confirmed what I had heard on the same subject on other occasions.

> "It is the part of men to fear and tremble
> When the most mighty gods, by tokens, send
> Such dreadful heralds to astonish us."

The view of Valparaiso, or the Vale of Paradise, from the deck of our vessel, though very agreeable to us after our voyage, was not quite such as to present to our fancies the happy region after which it is named; but this appellation was doubtless given by those who entered the bay after a longer and more perilous voyage than that which we had just accomplished.

A wide prospect was before us, formed by rude and irregular hills of about 1000 or 1500 feet in height, of a brown colour, but slightly relieved by patches of dull green; and at the base of these hills is seated the town.

The bay is open towards the north-west, but is well protected from the north-east to the south-west, at which latter point the swell of the ocean is broken off by the promontory of Coromilla, which unites with the higher lands that protect the port on the south and east. Towards the north there are several rocky islets.

As we looked upon the town from the bay, the houses appeared to be irregularly placed, and, towards the south, to stand generally by steep ways, or on terraces, though a more regular line of building was placed along a narrow strip of ground bordering the bay, while the portion towards the north-east appeared spread out on more even ground. Around us, about a hundred

merchant-ships of every burden, and several men-of-war and store-ships, were seen riding at anchor on the slightly agitated waters of the bay.

The port is protected by three forts. The strongest of these is the Castillo de San Antonio, which is situated on the southern side of the bay. One of the others is on the east, and the third is on the south-west side of the town.

When my fellow-passenger and myself landed, we found some excitement on shore, from the effects of the earthquake which had been experienced during the night. No damage, indeed, had been done; but the streets were full of people of all classes recounting to one another their sensations during the shocks. Some, however, we found, on inquiry, had slept so well that, like myself, they had not been disturbed.

It is the custom here for the *serenos* or watchmen, who perambulate the streets both on foot and on horseback at night, when they cry their hours, which is done accompanied by the salutation to the Virgin, "*Ave Maria purissima,*" to give notice of an earthquake as soon as it is perceived, though the shocks are usually severe enough to render this unnecessary.

We took up our quarters at an hotel where everything was arranged in the European continental style, including a tolerable *table d'hôte.* The house was of two stories and rather spacious, and had balconies before the windows that looked upon the street and into the open court, but everything within and without was extremely dirty. We met here a polite French gentleman, who had been the proprietor of an estate in Guadaloupe,

and had been ruined by the manumission of the slaves during the rule of the last French republic. He was now on his way to California, to endeavour, by digging for or dealing in gold, to repair his fortunes; and he welcomed us to the breakfast-table, which made some amends for the bearish character of the greater part of the rest of the company.

Our earliest step after our first meal on shore was to wait upon our respective consuls, which I would advise every traveller, at any place inhabited by people of Spanish descent especially, by no means to neglect, whatever may happen to be his countryman's reputation for politeness, or for influence with the authorities of the place where he may reside.

My friend Monsieur Hardy, who was *chancellier* at the French legation at the Sandwich Islands, found his country's representative as polite as his own official character gave him a right to expect, and I found the English consul quite ready to be of all the service I might have occasion to claim at his hands. After this we occupied the rest of the morning in examining the chief streets and buildings of the town.

Valparaiso is the principal seaport town of Chili, and is too completely commercial, and has too many foreign residents, to present to the stranger those peculiarities which, more or less, almost everywhere constitute the character of the country and people among whom a traveller may chance to sojourn. As we walked through the principal street, which is on the level ground, we saw the evidence of this over many doors. "*Tabac à fumer*

et à priser; Smith, Thompson & Co.'s offices, *Fabrique de Montres;* Spirit Stores, *Marchand de Drap,*" and the like. And we seemed already to observe, what we afterwards found to be the case, that the greater part of the general merchants and shipowners were English or Anglo-American, while the majority of the ingenious mechanics and shopkeepers were French. You hardly, indeed, meet a well-dressed person in the streets who is not a foreigner; and even among the numerous ships which are seen riding at anchor in the bay you scarcely perceive the Chilian flag.

The town appears to have been founded by the Spaniards soon after the conquest of the country; but it remained a place of little trade or importance until after the colonies obtained their independence. It is stated that in 1817 its population did not exceed 17,000, though it is now above double that number. It is situated in the agreeable latitude of 30° 2′ south, and in the longitude 71° 45′ west of Greenwich, and possesses an extremely mild and healthful climate. The port, however, is so much exposed to northerly and north-west winds, which are frequent and strong during the winter months, that vessels are sometimes driven on shore at that season. To avoid this, the ships of war of the maritime nations, for which it is the proper station in the Pacific Ocean, usually winter at Callao, the chief port in Peru.

Valparaiso was much damaged by an earthquake in 1822, but has been since rebuilt. It now consists of one or two long and narrow streets, skirting the bay, with numerous houses forming streets, with little order,

towards the west and the east; while cliffs, which support the land side of the thoroughfare between these two divisions, prevent any increase of breadth in that direction. The portion of the town towards the west, which is the most ancient, is composed of narrow, steep and inconvenient ways; while that towards the east, which is on level ground, is more open and agreeable.

The principal street and the buildings generally of Valparaiso are more English than Spanish in appearance. We see, indeed, hardly any approach to the style of construction so prevalent in Spain, where a court entered by a broad gateway, forms the interior of the most considerable houses.

Among the more remarkable of the public buildings of the town, are the Cathedral, the Custom-house, and the Exchange. We found the chief Christian edifice very badly placed, and extremely dark and gloomy within; and several other churches that we entered were also mean and dirty, and had nothing within save a few images of saints, quite unworthy of the smallest attention.

We happened to enter the Cathedral at the time of high mass on some special occasion; and we witnessed abundance of forms and ceremonies with very little devotion. The figure of the Saviour on the cross, more than commonly besmeared with blood, was carried round the church, and out at one door and in at another, accompanied by the figures of the Virgin Mary and Mary Magdalene, dressed in quite the fashionable attire of the present day; and the procession

marched to the chant of a company of boys, singing their hymns with remarkably nasal voices. But, from what we observed among the motley groups, the sacred edifice was much less the rendezvous of the devout, than of the secret violators of the laws which distinguish the character and show us the moral progress of every people.

There is, however, a church in Valparaiso where the service is performed according to the English ritual; and there is likewise a Protestant cemetery.

On the same day we were introduced by our consuls to the exchange rooms, which overlook the bay. They seemed to be frequented almost wholly by English and North American merchants and captains of merchant-vessels; though we saw a few naval officers in their uniforms among the rest. They were well provided with newspapers, and with all the instruments for meteorological observations commonly found in places frequented by men devoted to pursuits whose failure or success depends upon the prevalence of particular winds and the variations in the temperature of the atmosphere.

The Custom-house is a fine building, and being placed upon a projecting mole attracts particular attention.

There is nothing, as we have already indicated, that is characteristic of the country to observe in the streets, unless it be the *poncho*, which is properly a part of the dress of the poorer classes, although it has been adopted by many foreigners in the town, and by almost every one when travelling. It is worn in place of a coat in warm weather, and over a coat when the

temperature renders this more agreeable. It is made of woollen cloth of every texture, and is about six or seven feet in length, and three or four in breadth. In the middle there is a slit about a foot in length, through which the head is passed when it is put on, so that it rests on the shoulders, and hangs down to the elbows on the sides, and to the knees before and behind.

Among the curiosities to which we were introduced by our friends, were the moveable prisons of Valparaiso, which are at least original, and do not seem to be badly suited to the purpose intended. They consist of a number of waggons, each of which is adapted to carry about a dozen convicts, and is furnished with benches upon which they repose, and has a cook-room. Their chief use is for the repose of the convicts, who draw them from place to place to perform the work assigned. Sometimes this work is in the town, but at other times it is at a distance upon the roads, when much time and expense is saved by the use made of these portable dwellings. Would it not be as well for us to consider whether we might not imitate the Chilians with advantage, by having similar prisons adapted to our climate and to the labour to be performed in some parts of our country?

Our curiosity upon the whole was not very great concerning anything to be seen without doors at Valparaiso, and we did not stay long enough to mix in any society except such as was to be found in our hotel, which was nearly similar to what may be met with at hotels of an inferior class in the seaport towns on the continent of Europe. We were informed, however, that

among the Creoles or natives of the Spanish race, the customs of their European ancestors prevailed, unrestrained by those virtues which are said to give some relief to the darker shades of the Spanish character at home; that, among the French residents, who are chiefly engaged in such avocations as the progress of refinement introduces, national gaiety overcame all the obstacles which Spanish gravity and English reserve threw in its way, though an indifference to the general progress of society, much to be regretted, prevailed among them; that, among the English, such a novel condition of society was predominant as might have much amused an unprejudiced observer familiar with English manners, and much astonished one wholly unacquainted with that marked division into distinct classes which is so remarkable a characteristic of English society. But I must here introduce a little revelation that was made to us concerning my compatriots.

Though Englishmen abound everywhere, they are found residing in greater numbers in the seaports throughout the globe than elsewhere. In most of these they are chiefly merchants, and have become identified with the commerce of the country, through the most legitimate of all channels to that avocation, the sailing command of merchant-ships and the honourable transaction of their affairs. Our merchants at home send their earliest ventures commonly in small vessels commanded by trusty masters, who dispose of their cargoes and purchase the staple produce of the country, with which they return. The second step of the British merchant is to establish the captain of his trading

vessel as his agent, at the port at which he has opened a profitable source of commerce, which is the beginning of the settlement of the English merchants. The next step is a change in the relations between the merchant and his agent, who has now become a merchant on his own account, and imports the goods of his former principal, to whom he returns the produce of the country where he is settled. Such of these new residents as are married men, now usually send for, or fetch, their families. Such as are single, look out for an opportunity to meet suitable English wives; and either because they are less particular about the elegance than the useful acquirements of their wives, or because they are more limited in their choice, they marry girls who have come out as servants with the wives of their compatriots. In the course of time, as the merchants acquire wealth they require clerks, for whom they send to their own country; and those who come out to them being generally young men of a more refined class than that to which their employers and their wives formerly belonged, there results the most anomalous state of society, which our English tendency to extremes in classification serves to foster. The former servant, now merchant's wife, with, perhaps, a young family growing up better instructed than herself, disdains the company of mere clerks, and the clerks think they may justly despise the families of their principals. From these feelings arise jealousy and envy, which destroy all agreeable intercourse; and this was generally the state of society among the English residents at the great port of Chili at the time I was there.

I shall merely add, that Valparaiso is greatly increasing in population and wealth, which is attributed to the liberal character of the government and the steadiness of its commercial inhabitants, who comprise too heterogeneous a mixture to form any union, but such as must be for their general benefit and for the solid interests of the country.

As I am not a party man at home, nor in any way connected with political matters, I may make a few remarks in this place, concerning the advantages attending the classification or division of men into distinct grades under the various forms of government of which I have had any opportunity of witnessing the results. Let the reader, for instance, just glance over the political surface, if I may so term it, of the several principal countries of Europe—England, Spain, France, Germany, and Russia, and the result will be immediately apparent. The countries in which this classification is the most distinct, though very different in its details, no one need be told, are England, Germany, and Russia. Every one of these has, indeed, its own form of gradation, proceeding from the principles from which the government has sprung, and the advances which the people have made in civilisation. Moreover, the security enjoyed against the consequences of violent revolutions has been in these countries quite manifest for ages. In England in particular we have shown to the world that gradations of rank impose no permanent obstruction to the introduction of such new measures and useful changes as the advance of the people renders necessary, to conserve the stability of the established institutions. And what is yet

more remarkable, we have shown that this gradation may be obtained without any hindrance to the advance of men from the lower grades to the higher, whenever there is sufficient talent shown to admit of this change.

But look upon the remaining two of these European countries, and you will immediately see the different effects produced by the want of this classification of the people. Regard, for instance, *la belle France*, where the want of a division of the people into distinct grades is the most apparent. What country is there equally subjected to such inconvenient revolutions as take place there, and what country is there equally deprived of the exercise of the natural genius of the citizens, for their particular or for the general benefit? An uneasiness and sense of want of security of property is so prevalent there, that it seems to threaten the very principles of civilisation which are still maintained. The government, in effect, is under the necessity of keeping up large armies, much less for war with foreign countries than for its own security and to give occupation to the tens of thousands of youths who, were the gradations of rank otherwise, would be occupied in the cultivation of the ground, the maintenance of their families, and the increase of the riches of the country. And if we were to add to this, the irritability of the citizens with whom we have any transactions, and the difficulty with which business is conducted, we should only heighten the picture of the evils attendant upon carrying out the rude idea of equality among men in a state of civilised society.

As to Spain, if the reader will only peruse the accounts of travellers in that country, he cannot fail to perceive by how slender a thread all rank is supported, and the consequent degradation of the people, who may be said to be entirely under the government of the mitre and the sword.

CHAP. II.

JOURNEY TO SANTIAGO.

Departure from Valparaiso. — Character of the Country. — An Inn kept by an English Family. — Manner of conducting the Valuchi. — Fine Weather. — Stop the Night at Cudacavi. — Renew the Journey. — Improvement in the Ways. — Ascent of a Range of Hills. — Concealment of Santiago. — The Cold. — Arrival at Santiago.

AFTER a few days' repose at Valparaiso, I proceeded to Santiago, the capital of Chili, which is ninety miles from the port, leaving behind me with much regret my good friend Monsieur Hardy, whose business did not admit of his making that journey.

I do not think that the enjoyment some travellers seem to derive from solitary reflections during a journey, can at any time compensate for the want of a companion with whom we may carry on some exchange of thought. My regrets, however, at separating from one with whom I had made two agreeable voyages, were somewhat relieved by my engaging to travel with another French gentleman who was on his way to Santiago on business; and after hiring a *valuchi*, or vehicle resembling our open cabriolet, we put on our ponchos, mounted our carriage, and left Valparaiso at two o'clock in the afternoon of the 14th of July, on our direct journey to the capital.

My fellow-traveller on this occasion was, like myself, a stranger in the land. Neither of us indeed had ever before been in any country inhabited by people of the Spanish race. We were unacquainted with the mode of travelling, knew nothing of the customs, and no more of the language of the good people with whom we were about to mingle, than what we had learned from books. The postilions, however, who are accustomed to conduct foreigners in most countries are intelligent men, and we did not despair of hearing as much from the man we had engaged, as might relieve the dreariness of the journey, as well as enlighten us concerning anything remarkable we might happen to meet with on our way.

The road which conducts to the interior of Chili, leaves the coast at the north-eastern extremity of the bay of Valparaiso, where the form of the hills that border the shore admits of a more gradual ascent than can be found in the immediate vicinity of the port.

Nothing upon the earlier part of our journey, save a few enclosures for grazing cattle, indicated that the inhabitants of the town from which we were departing, or the number of strangers afloat in the bay, derived any of the necessaries of life from the internal resources of the country.

As we left the sea behind us, we gradually ascended by an indifferent road, passing over a country of the most cheerless sterility, only occasionally relieved by the partial success of nature's earliest efforts to cover the rocky surface of the ground with wild vegetation, among which the cactus of several species was very remarkable; and we had advanced about four leagues

before the way afforded us any such views as the traveller through a barren country always hopes to find, to compensate the want of those softer prospects which more fertile and earlier inhabited countries for the most part exhibit. But now hills of varied forms met the eye on all sides, save immediately towards the sea, generally presenting a dark and sterile surface, relieved only at intervals by shades of green in situations favourable for the formation of the earlier species of slender vegetation.

Soon after this, we descried the first houses of any sort that are met with on the road, forming a small hamlet in a vale beneath an eminence we had attained.

Arrived there, we found an inn and post-house kept by an English family, who entertained us with very good cheer, at much more moderate prices, we observed, than we had paid for the same fare at Valparaiso.

We met there two young Englishmen dressed in shooting jackets, and just returned from an unsuccessful search for foxes; but they were so much hurt at our inquiring of them whether they were on their way to California, which idea very naturally occurred to us, after the numbers of young persons of all ranks whom we had already seen bound to that country, that we did not attempt to converse with them. We heard afterwards, however, that they were two midshipmen belonging to one of the ships in the bay.

The manner in which travelling is conducted upon this road is peculiar, and for want of such arrangements as are made in almost all other countries very

expensive. All the valuchi and their drivers on the road belong to Santiago; and owing to the indifferent character of the roads, they require ten horses for each vehicle to make the journey. These all set out together, although only two are attached to the valuchi, while the rest follow driven by an additional postilion and a boy, both mounted.

The vehicle, which is light, now goes on at a fair pace, until it approaches a hill, or encounters rougher roads than usual, when two of the additional horses, which are left unbridled, are caught with the lasso and hooked on, one on each side; the horses in harness being as often exchanged, to give every one his fair complement of labour. But when the valuchi arrives at this station, coming from the capital, five of the horses are left here to be taken up again on the return, on account of the extravagant price of their fodder at Valparaiso. Much, however, as our expenses for the journey must have surpassed what under better arrangements would have been sufficient, they amounted only to half a doubloon each, or something less than two pounds of English money.

After leaving this hamlet, with our number of horses now complete, we found the road become rougher and more hilly; but as the day drew towards a close, the gradual appearance of the stars, augmenting in brightness at every moment, gave us assurance of favourable weather, so much to be desired during the night, by travellers in every quarter of the globe.

Soon after the night had set in, we passed another inn called *Casa Blanca* (the white house),

which we heard was also kept by a family of the race of Albion.

Between one and two hours after midnight, we stopped at a small village called Cudacavi, which is the half-way station, to pass the remainder of the night. We found tolerable accommodations here and good viands; and as we had brought with us a bottle of Bordeaux, we fared very well. We had the pleasure, too, of meeting a Spanish creole, on his way to Valparaiso, who was well disposed to afford us all the information in his power, so that we passed an hour agreeably before retiring to rest.

The morning after our arrival at Cudacavi, we rose at an early hour and proceeded on our journey.

We had soon now a fair view of the first chain of mountains, which lie eastward of Santiago; the country around presenting the same stern features and rude sterility as on the previous day, very rarely relieved by any natural vegetation. Here and there we observed evidences of the efforts of the husbandman to supply the necessities of such a population as cannot be dispensed with, even in the wildest countries over which the herds of black cattle are suffered to range.

The roads were now, however, better than those over which we had passed on the preceding day, and they hourly improved, until we arrived, after two hours' journey, at the foot of a chain of hills called the *Cuesta de Prado*, which, as we approached them, obscured from our view the most western Cordilleras of the Andes, which we had for some time seen.

Here we commenced the ascent of a zig-zag path,

which now and then afforded us fresh views of the country, which was generally productive of wild shrubs; but we saw no animals wild or tame, save one or two foxes which crossed our path, or were seen passing between the covers of shrubs which lay in patches upon the lands on which we looked as we ascended.

Upon attaining the summit of the Cuesta de Prado, the most western chain of the Andes became again visible, stretching out towards the south and the north, till it seemed to sink beneath the nearer inequalities of the earth's surface. On our front were seen vast heights of irregular forms, and of shades varying with the distance at which we beheld them, from that which admitted of our marking all their irregularities, to that which exhibited only the outline of their bolder features, with the bright crests of snow which never fails to crown all the loftier summits.

The height of the hills over which we were now passing, is about three thousand feet above the level of the sea, and their distance from the most western Cordillera is seven leagues, while the intervening country forms a plain about a thousand feet lower than the summit of these hills, in the midst of which is seated the capital of Chili. We were unfortunate in not having an opportunity at this time of beholding the fair city. A dense vapour, covering the whole plain beneath us, only admitted of our perceiving sufficient cultivation to proclaim the existence of civilised man, in the midst of a country which seemed generally condemned to perpetual sterility.

We experienced more cold on these hills than we

expected. My thermometer, about nine o'clock in the morning, as we commenced our descent towards the plain, stood even at two degrees below the freezing point. But when the more direct rays of the sun fell upon our path, the air became warmer and warmer at every step; so that by the time we reached the level land we had 40° of Fahrenheit. Such, indeed, is the variation of the temperature in these latitudes, under the influence of the hour of the day and the height of the position, that long before the sun was on the meridian we had the thermometer at 66°.

Our passage from the foot of these hills to the capital of Chili was the most agreeable part of our journey. The land, we now observed, was generally fertile, and a great deal of it cultivated; and the sight of men working behind their fences, and of vehicles and instruments of agriculture lying about their houses, afforded scenes the most refreshing that could be imagined.

We entered Santiago soon after noon on the second day of our journey.

CHAP. III.

CHILI.

Position of Chili. — The Cordilleras. — Heat and Cold. — Valleys and Ravines. — Rivers. — Climate. — Fertile Lands. — Mineral Riches. — Organic Remains. — Volcanoes. — Matters of History. — Inventions of the Spaniards. — The Araucanians. — Commencement of the Revolution in Chili. — Commerce of the Republic. — Exports. — Internal Traffic. — The Population of Chili. — Costume of the Inhabitants. — Condition of the Araucanians. — Abolition of Slavery.

THE republic of Chili comprises a mere narrow strip of land lying between the Andes and the South Pacific Ocean, from the latitude of 25° to that of 43° 45′, and is the most southern of the five independent states which lie wholly on the western side of South America. It is bounded on the north by Bolivia, and on the south by Patagonia, while the Andes and the Ocean form its eastern and western boundaries. Thus, while its length extends over more than eighteen degrees of latitude, its breadth is not more than from eighty to about two hundred miles.

The several Cordilleras or chains of mountains in the more northern of these latitudes are of great breadth, but they become narrower as they approach the south, where they are generally also of inferior altitude. The highest mountains in Chili are about 17,000 feet above

the level of the ocean; and they give occasion for travellers to observe, whatever may be the relative heat felt on the lower lands in high latitudes in the northern and southern hemispheres, that the line of perpetual snow in the temperate climates in the northern is considerably lower than that in the southern. If we go no further, indeed, than the Sandwich Islands, which are within the tropics in the northern hemisphere, we shall find that the summits of the mountains of Owhyee, which rise only to 14,000 feet, are capped with perpetual snow, while those in Chili, which are 3000 feet higher, and about ten degrees further from the equator, and at a much greater distance from the sea, do not remain covered with the frozen element above six or seven months in the year.

Throughout almost the whole of this country are found valleys and ravines, through which numerous streams and torrents carry the waters across the intervening region between the mountains and the ocean. With few exceptions, however, these streams are not large; but they are extremely rapid in their descent, until they reach the level country. In the spring especially they swell considerably from the melting of the snow in the mountains; but the hours of their increase and decrease may be easily calculated by attention to the temperature of the atmosphere and the distance of the mountains from which the streams descend.

In the valleys, especially towards the south, a soil is found which provides for the maintenance of the greater part of the population. But rain falls so rarely in the

northern districts, that it is only by irrigation along the banks of the streams, that the ground can be made serviceable for the purposes of agriculture. At the season, however, when these become swollen by the melting of the snow on the higher lands during the heat of the day, the inhabitants are afforded the means of refreshing great portions of the soil.

There are, however, several larger rivers in Chili, among which the Maule is the most remarkable. It runs towards the south, through a fine country abounding in timber, and evidently calculated to be the future garden of the republic.

At the mouth of the river Maypu, in the latitude of 34° S., there is a safe harbour; but this is within a bar upon which is found only eleven feet of water. This river waters extensive plains across which its stream descends.

The climate of Chili is the finest that is found upon the western coast of South America. During the warmer seasons of the year, the south and south-west winds prevail and temper the heat of the middle latitudes, though they have less force in the northern districts. Early in May, however, these winds usually give place to gales from the north and north-west, frequently accompanied with so much rain as to render it surprising that the soil should retain so much of its original sterility. In the southern districts, the rainy season sometimes continues even for six or seven months, which is sufficient to account for their superior fertility. But notwithstanding this, it has been remarked that there are few countries inhabited by any of

the European race where the inhabitants enjoy so near an exemption from infectious and endemic diseases.

The lands about the capital of Chili, and in the valleys between the Cordilleras of the Andes in these latitudes, are much more fertile than those upon the coast, notwithstanding the greater altitude at which they lie; and this seems to arise from the deposits brought down from the mountains and placed upon the soil during the melting of the snows in the spring season.

It does not appear that sufficient study has yet been made of the geological structure of the Cordilleras that form so great a portion of Chili, to estimate fairly their mineral riches. There are, however, mines of silver and copper worked with advantage near the agricultural districts. The central chain is found to be composed of primitive formations mingled with vast rocks of volcanic origin. The declivities on the western side of the mountains abound in porphyritic rocks, and are steeper than those on the eastern side; and there are here narrower ravines and valleys than are met with where the descent is more gradual.

A variety of organic remains is found at the highest altitudes below the volcanic peaks throughout the mountains; and among these there are numerous shells similar to those which abound everywhere near the coast. Even human skeletons have been discovered mixed with shells, and in a good state of preservation.

On these Cordilleras there are many active volcanoes, the greater part of which are situated on the central ridge, and at too great a distance from the settlements to cause inconvenience to the inhabitants. There are,

however, one or two in the district of Araucania which are nearer the cultivated parts of the country, and are always in a state of activity; and it is said they may be seen at the distance of one hundred and twenty miles.

Very little appears to be known concerning the history of this portion of South America before the invasion of the Spaniards in the year 1535. It has, however, been gathered from the Peruvian annals, which extend to the middle of the previous century, that the country was invaded by Inca Yupanqui, and a considerable portion of it entirely subdued. The most extensive preparations appear to have been made for the prosecution of this enterprise; and a road was constructed between the Cordilleras, a portion of which is to be distinctly traced to this day. But after passing the river Rapel, the invaders appear to have been met by a warlike race called the Promaucians, by whom they were driven back beyond the river, which afterwards formed the boundary of the Peruvian empire.

The invasion first mentioned was by the Spanish and Peruvian armies united; and although the greater part of the men were lost by exposure to the cold in the mountains, the remainder were well received in the provinces that had formerly submitted to the Peruvians. But their further progress was arrested by the same warlike people that had formerly defeated the Peruvians, and they were forced to return.

Five years after this, the Spaniards again invaded Chili, and commenced a war which continued for some time to desolate the country. At last, however, after conciliating the Promaucians, and being joined by this

tribe, they proceeded towards the south, and in 1550 founded the city of Conception, on the banks of the river Biobia. New troubles, however, here met them. They were now attacked by Araucanians, with whom a war appears to have been carried on, with scarcely any intermission, for ninety years.

In fine, the war with the Araucanians continued, with short intervals of repose, until the year 1773, when a permanent peace was concluded, which admitted the right of the Araucanians to have a resident minister at Santiago.

The subsequent events in the history of this part of America are of too recent a date to render it necessary to do more than remind the reader, that the first movement in the revolution which led to the establishment of the republic which now exists at Chili, broke out in 1810, and that the promulgation of the constitution, which has, however, since that period, undergone some changes, took place in the year 1818.

The republic of Chili has made great advances in its commercial transactions since the independence of the country. While a colony of Spain, the whole commerce was confined to the mother country and her dependencies. Since the revolution, however, the ports of Chili have been open to all nations; and the settlement of many foreign merchants at Valparaiso and Conception has much facilitated commercial intercourse with Europe and North America, and greatly augmented the wealth of the country.

The principal exports of Chili are the precious metals and other minerals, especially silver, copper, and cobalt,

which latter mineral is a hard substance similar to that of the same name found in the mines of Cornwall and Saxony. Wheat and other grains are exported, and also dried fruits, dried meat, tanned leather, and the skins of the guanacos and chinchillas, which are wild animals peculiar to the country.

The articles of agricultural produce are generally exported to Peru and California, the copper to the United States, and the silver, the produce of which has been of late years very great, to England and France, whence manufactured articles are imported in return.

The internal traffic, both within Chili, and with the Argentine provinces upon the opposite side of the mountains, is carried on by mules, and the amount of work performed by them, if there be no exaggeration in what we are told, is a sufficient proof of the excellent quality of the animals. They are said to travel, with from six to twelve arrobas*, at the rate of from ten to fifteen leagues a day. They make their journeys in large *piaras* or herds. Eight beasts are entrusted to each *péon* or driver, and with each herd travel many spare animals, which gives abundant opportunity for relief.

The amount of the population of the capital of Chili is not exactly known; but it was at this time supposed by a learned professor, whom I shall have occasion to mention more particularly, to exceed eighty thousand.

About half of the population of the country, including nearly the whole of the independent classes, is composed of creoles of the Spanish blood; and they are

* A weight of 25 lbs.

generally an intelligent race, well made, and of as fair complexions as the Spaniards of the old country, with dark hair and dark eyes. But it has been remarked, that the inhabitants of the southern provinces are of finer forms and of better complexions generally than those of the northern, which is said to proceed more from the climate than from a less mixture with the Indians. The other half of the population is composed of Indians and of people of the mixed race.

The costume of the country is generally similar to that which prevails in Spain. But the women of the higher classes, if they ride, put on bonnets, and are dressed quite in English or French fashion; and the men of every class when out of town wear the poncho, of a thickness adapted to the time of the year.

The most remarkable of the Indian tribes within the bounds of Chili are the Araucanians, who struggled so long for their independence. They are as distinct a race as the native Peruvians, though very inferior to that people in the degree of civilisation they have attained. They have now a little mixture of European blood among them, which is derived from the Spaniards that were driven within their territory or settled among them during the revolutionary war. They are generally considered a well-formed race, and have fine open countenances, with black quick eyes. Moreover, they are intelligent and firm in character, and their courage and patriotism have been well proved by their efforts in favour of liberty since the first invasion of their country. They live in fixed habitations, cultivate the soil, and subsist upon the fruits of their labours. Their social

institutions have been considered well adapted to their state of advancement; but their intercourse with the European races has tended much to demoralise them, and to diminish their numbers. They are nevertheless still supposed to have a population amounting to about one hundred thousand.

The rest of the Indians mingled with the Chilians, or bordering on the territory of the republic, are inferior to the Araucanians both in person and the degrees of advancement which they have attained.

There are few countries where the Negro has been held in a state of bondage by the white inhabitants, that have been so long free from the abomination of slavery as the republic of Chili. There were never, indeed, any great number of Negroes in this part of America, either in a state of slavery or freedom; and nearly all that were at any time here, were employed in the domestic service of the inhabitants of the towns, and are said to have been treated with the humanity which is generally shown to slaves in that position. So long ago, however, as 1811, a law was passed, declaring all the children of slaves born after that period absolutely free; and owing to this, and by the liberty allowed to the elder of them to purchase their freedom, the numbers in a few years were so much diminished that the legislature was able in 1825 entirely to abolish this description of servitude throughout the republic, without any risk of the inconveniences which it cost us so much study to provide against in our West India Colonies.

CHAP. IV.

SANTIAGO.

Inspection of striking Objects.—The Plaza.—The Cathedral.—Streets.—The Cañada.—The Market-place.—The Condor.—The Museum.—The Library.—Politeness of the Librarian.—Remarkable Books.—The Chilian Language compared with the Castilian.—Indian Language.—Enter the Lecture-room.—Lecture on Geology.—Studies of the Young Men.—Professor Domeyco.—Museum of Santiago.—American Lions.—Llamas and Vicuñas, Specimens of.—Ornithology.—Indian Weapons.—Musical Instruments.—Tusk of an Elephant or Mammoth.

THE day after our arrival at Santiago, my French companion politely volunteered to accompany me to make a little inspection of the more striking objects and principal thoroughfares of the town. We first bent our steps towards an eminence upon which a fort is built, called Santo Lucio, which is one of the chief places of attraction to strangers, on account of the views to be obtained from it.

When we had ascended the mount, we observed the river Mapocho flowing by the walls of the city, and had a noble view of the mountains towards the east, and of the plains around us, which extend to about seventy miles north and south of the capital, and also of the city itself. The mountains are not, however,

seen here with so much advantage as from the hills which we had crossed on our journey to the city; and the plain, which is only partially fertilised by turning the waters of the Mapocho from their course, presents but a wild and sterile aspect. On the opposite side of the river lie the most important of the suburbs, which are connected with the city by a bridge.

We next passed to the chief *plaza* or square, which occupies an extensive space near the centre of the city. In the middle of this, there is a fountain with a basin constructed of stone, from which the inhabitants are chiefly supplied with water. On the north-west side stands the ancient palace of the Spanish viceroys, now the residence of the president of the republic, and also the Town Hall and a prison. The palace is a grand edifice in the Spanish, or rather Moorish, style of architecture, but built of bricks and baked mud, and stuccoed. On the south-west side is the cathedral, which is constructed of stone, and the bishop's palace; and on the remaining sides are shops and a few private houses.

As it happened to be Sunday and the hour of mass, we entered the cathedral; but we found nothing within sufficiently remarkable or characteristic of the people to excite our curiosity. The roof of the nave, which was broad, was supported by columns on either side. The principal altar was decorated by allegorical representations of several incidents in scriptural history; and in the niches along the side aisles appeared abundance of holy men in wood and marble, a few indifferent paintings, and two human skeletons exposed

under glass frames, but of what saintly personages we did not learn.

We next made a cursory survey of the principal streets of the town. From the chief plaza radiate five regular ways of good breadth, crossed by others at right angles, by which the town is divided into departments called *quadras*. The streets are generally wide and well paved with round stones, and have sometimes a foot pavement of red porphyry; and they are kept extremely clean by the water of the river being made at stated hours of the day to run down gutters formed in the middle of them.

The houses of the better streets, though only built of bricks, are constructed after the best Spanish mode, and being stuccoed, and whitewashed or painted, render the streets gay and agreeable. They are extremely spacious, though only of one story on account of their exposure to the destructive effects of earthquakes. They have often two and sometimes three *patios* or quadrangles within their walls; and an archway conducts from the street to the principal of these, around which there are several apartments. The other patios are usually surrounded by the sleeping chambers and the domestic offices, and have frequently beds of flowers and shrubs in their centres, which, being seen from the street, commonly through iron rails, add much to the generally agreeable aspect of the town. The portions of many of the more extensive houses which front on the street are often so far disconnected from the rest as to be let out in shops.

We next visited the Cañada, which is a space of ground ornamented with walks formed by several rows of poplars, and having two narrow canals through which a current of water continually flows.

From this we proceeded to the market-place, which we found very well supplied with meat and vegetables; but as it was then mid-winter, there was but very little fruit. My attention, however, was more directed to what was the most curious to a stranger, and I was surprised to see several live condors chained to stakes in the ground, and exhibited for sale. They had been caught in traps; and one of them, from his tameness, seemed to have been some time a prisoner. After a thump or two from his master, he permitted us to spread out his wings, which I measured as accurately as I could across the body, and found to reach to the length of fifteen feet. These animals are rarely kept, and only on the great estates, for they are very expensive on account of the quantity of animal food they require. They will even eat, it is said, as much as eight or ten pounds of solid flesh a day, if it be given them.

There were several other kinds of wild bipeds in the market, one of which formed a remarkable contrast with the giant condor. This was a species of parrot, very small, and of a green colour. There were several of these in separate cages; and I heard one of them say plainly, *Salve, Señor*, before I saw him; and although he would say no more when he was spoken to, I was informed that the species are easily tamed, and that they learn to imitate articulate sounds, after the manner of

their species elsewhere, without much difficulty. They are brought here from more northern latitudes.

I visited the museum of Santiago, in the first instance, alone. The building is extensive, with a broad quadrangle; and a young man whom I chanced to meet in the cloisters politely directed me to the library, which I had heard highly praised, and came indeed chiefly to see.

Upon entering this department of the museum, unquestioned by an official whom I observed sitting at a desk near the door, I found a spacious room with ample shelves which appeared to be well filled with the best works in the polished languages of modern Europe and in the dead tongues; and considering the countries from which I had arrived after more than two years' absence from Europe, the very faintest encounter with so many of the spirits of the departed was inexpressibly refreshing. They seemed like a gathering of shades, awaiting to greet every new arrival in the happy realms where no foreign tongue and no narrow spirits will be found, to confine the intellect within contracted spheres, and no malignant errors to distort the truth and pervert our too easily led understandings. I will not trouble the reader with a particular account of the companions with whom I chose to enjoy my first hours after awaking from the dull slumber of the intellect for so long a period. It will not be supposed that my choice was among those whom we should not miss among the companions of our first hours in Elysium.

After passing several hours wrapt in the enjoyment of pleasing visions which forbade attention to anything

that might have been perceived by the external senses, I felt a hand lightly laid upon my shoulder, and on turning round, I observed the official whom I had seen when entering the library.

"Señor," said the good man in his own tongue, "I perceive that you are a stranger. I am the librärian, and shall be very happy to give you any information you may require concerning this department of the museum, which is entirely under my control." And, upon my thanking him for this proof of Chilian politeness, he led me towards a part of the room where the choicest books were shelved, and took down some well worthy, for their rarity alone, of a place in the museums resorted to by the curious and the learned in older countries than Chili. Among them were two Chinese works, one in the original tongue, of which no one in Santiago was able to comprehend a syllable, and the other a translation into French of a work by Confucius. There was also a dictionary of the ancient Peruvian tongue, called *quïchua, o del oncas*, which was the polite language at one time spoken only by the court and the nobles of Peru, with a view, no doubt, of maintaining the dignity and isolation of their order, but subsequently by the people also. Its date was *Plaza de los Reyes*, Lima, 1608, but by whom it was composed was not known. It is said, however, to figure but indifferently the language of the Indians of the present day. But the book which seemed the most highly prized, or had excited the greatest interest, was in Latin, and was written by the German Jesuit Gretseri, and published in seventeen volumes quarto.

In this library there are no less than 20,000 volumes, and there is another in the convent of the Recoleta Dominica, which is little inferior in the number of books it contains, though greatly so in the variety and supposed value of their contents.

I may mention here that the Chilian written language is purely Castilian, or the proper language of Spain; but the accent with which it is spoken is the Andaluçian, which is the softest that is heard in the European peninsula, and the most easy for foreigners to acquire. There are, for instance, in the Castilian, no less than three letters which have a sound similar to that of our *th*, which is certainly not the most elegant of sounds—the *c* when it would be in English sounded like an *s*, the *d* when it is the final letter, and the *z* at all times. This sound is not heard, I believe, in Andaluçia, but it is certainly unknown in Chili, where these letters are pronounced in composition nearly in the same manner as in our own tongue.

But a change has been introduced here in the spelling of the words of the language, though the new arrangement was not at this time certain in its duration. In the proper Castilian language there are several letters which are not always sounded, and these had been omitted in some of the books published in Chili before this time, in all words in which their sound is not heard. The *h*, for instance, is not sounded in the Castilian, except when it precedes the diphthong *ue*, and sometimes when it is placed between two vowels. The *u* is silent in the syllables *que, qui, gue, gui*, except occasionally, when care is taken to distinguish it by dots. *P* is

silent before *n*, *s*, and *t*; and *g* is silent in one or two words. Now, as one of these letters is a vowel, and another the *h*, which is a letter of frequent occurrence, the appearance of the language in the books thus printed is very peculiar.

I may mention here, that books are printed in the Spanish language both in the old country and in her ancient colonies, with an improvement upon the method of punctuation in use in Europe generally, which might perhaps be imitated by ourselves and others with advantage. This is simply putting the note of interrogation as well before as after any interrogative sentence.

The language which is spoken by the Indians in this part of America is said to be extremely copious, and fit for the display of native eloquence; but it is rarely studied or understood by any person of the Spanish race.

After we had in a cursory manner skimmed over the title-pages of many more works in the several European tongues, the polite librarian informed me that it was the hour at which the professor of geology commenced his lecture in another department of the museum; and upon his directing me to the lecture-room, I gladly embraced the favourable opportunity of attending.

Upon entering the chamber, I found about fifty or sixty students assembled, and the professor in the act of addressing them. His discourse appeared to be alternately practical and earnest, and eloquent and impressive. His theme, indeed, quite apart from its application to the particular interests of the country, was one of the utmost importance in relation to the progress and

refinement of the younger people in a newly-formed society, and afforded the opportunity of applying eloquence to the noblest purposes in which human speech can be employed. Moreover, it is impossible that the standard of morals should not be greatly raised, by leading young men to the study of those branches of science which tend most to defend them against the manifold errors which have lowered the character of the race in Europe from which the greater part of them spring.

From some observations made by the professor, I was disposed to think that doubts were entertained, by a portion at least of his pupils, concerning the truths of the Christian revelation. Nothing could, indeed, exceed the earnestness with which he pointed out such proofs as the science upon which he was lecturing affords, of the agreement of Scriptural history with the truths which physical phenomena reveal; and it was especially agreeable to myself to hear our natural and moral philosophers, particularly Newton and Locke, referred to as being fully in accord with the general impressions of the religious world, concerning what equally interests the whole human race. It seemed to me, that if the gentleness with which the professor, who was of course of the Romish Church, spoke on the subject, were the practice of the priests of all the Christian sects with which the world abounds, the differences between men would become so slight as to do away with every particle of the ill-will which still mingles with our religious feelings, and prevents the attention of many men to the morals which Christianity teaches.

The Cordilleras which bound this country on the east are full of such natural phenomena as we might expect to find in a land which is evidently among those that have been the latest adapted for the habitation of living creatures in our changing world; and the future industry of the people will probably be in a great measure engaged in developing the mineral resources of their country.

When the lecture was over, many of the students crowded round the professor, to ask questions, to solve doubts, and to have the abstruser portions of his discourse more familiarly explained; and as I mingled among them, the professor seeing a stranger, who, it was plain to him was not a Chilian, addressed a few words to me in French, which commenced a conversation that led to his politely showing me an abundance of apparatus which he had at hand for instructing the students as well in chemistry, pneumatics and mechanics, as in the branch of knowledge which was the subject of the day. I was not then aware that the person who was thus rendering me so much his debtor, although I did not indeed take him for a Chilian, was a Polish gentleman of rank, Ignacio Domeyco, whom the unhappy condition of his country had long since driven into exile, and who was now the leading professor of the college of Santiago.

I have often recorded my good fortune in meeting during my travels with friends from whom I have received the most disinterested services in aid of such objects as I have happened to have in view; but I was never more fortunate than on the present occasion. My

letters of introduction were addressed to commercial men, from whom I received as much attention as I had any reason to expect; and I visited one or two places in the town under their guidance. But my visit to the museum procured me a more useful companion as well as an agreeable friend.

As the students retired, my new acquaintance, thus opportunely made, volunteered to show me through the chambers of the institution of general interest, to which we now directed our steps.

The museum of Santiago contains a very respectable collection of stuffed animals, all admirably arranged and classified for aiding the studies especially of the youths of the college, by whom it is chiefly frequented. I need mention but one or two of the stuffed specimens of zoology and ornithology which most characterise the important repository.

Wild quadrupeds are not numerous in Chili. Among the more remarkable of the stuffed specimens to be seen here, are two lions. They differ, however, so much from the lions of Africa and Asia, as to surprise us at finding the name they have received. Though their height is not greater than that of the wolf, their bodies are longer than even the bodies of the lions of the old continent, and their heads rather resemble those of tigers or lynxes than those of the eastern lions. These specimens were about five feet in length, and of a grey colour with yellow spots. They were not, however, very well stuffed. But the true difference between the beasts of the old and the new world was easy to perceive, as there was a stuffed lion of Africa standing near those of

South America, with his head tossed, by some means or other, high enough to express such contempt of the inferior species, as we are apt to feel ourselves towards the barbarous tribes of our own species, whom we deem almost beneath our regard.

This somewhat misnamed animal always flies at the sight of man, which at least serves to show that he has no very close relationship with the more courageous creature of the same name in the old world.

These animals live in the deep recesses between the mountains, and are only seen during the winter months, when they are driven by cold and hunger to seek shelter and food in the lower country; and at this time they commit great ravages among the husbandman's flocks and herds. They kill sheep, goats, calves, young foals, and even full-grown cattle and horses, and are hunted by men with dogs, upon whom they do not turn. When pursued, they climb trees, in which they may be easily shot; but they are sometimes driven into recesses that have no outlet, and are taken alive by the lasso. They are called pumas by the naturalists.

There were specimens also of the llama and the vicuña which are found in great numbers in the valleys between the mountains towards the north, and others of porcupines, lynxes, weasels, and many more of the smaller tribes common in Europe and North America.

There were also two specimens, of which one was a quadruped and the other a bird, both worthy of especial attention, not so much from their being peculiar to the country, as on account of being chosen in

much good taste to grace the shield of the Chilian arms. One of these was the huemul, a beast in form not unlike the roebuck, and about the size of a very large sheep. This is placed in the arms, on the right of the shield. The other is the condor, or well-known large and powerful eagle of the Andes, which has been already mentioned. The breast of this remarkable bird is black, but its beak and its wings are white. Its head is merely covered with a thin down; but around its neck hangs a collar of short white feathers. Its beak is four or five inches in length, slightly hooked and very sharp and strong. It rarely approaches the dwellings of the settlers, except during the breeding season, when it will carry off the lambs and kids that are left unguarded. There was at any rate better taste shown here in the choice of these characteristic emblems, than that displayed when a fabulous animal, and the noble beast which never honoured our hills with his majestic step, nor made our woods echo with the sound of his voice, were chosen for a similar purpose in our country.

Among the specimens in ornithology, which are extremely numerous, the flamingo was the most remarkable. This bird is nearly as large as the ostrich. The colour of its feathers is white, save a few upon its wings which are yellow. Its feet are webbed, and seem to be made to pass over quicksands or mud. There was also one of that large species of vulture, which performs the office of scavenger in the towns in warm latitudes, for which it is greatly esteemed. The natural food of this bird is said to be reptiles, of

which I believe there are none in Chili except a harmless snake about three feet in length. There were also several eagles similar to some we have in Europe, and a great number of owls. The owls are found in large flocks in the subterranean recesses of the mountains. There were also several ostriches, which are only found in the more southern districts, and do not much resemble those of Africa. There were likewise parrots, penguins, geese, partridges of several kinds, wild pigeons, and a variety of birds of the smaller tribes found in the lower country.

Among the insects, the most remarkable of those pointed out to us was one of the beetle tribe, called the visciña, or, in the vulgar tongue, *caballo del diablo* (the devil's horse), but wherefore honoured with such a title we could not learn.

The museum contains many remains of the handiwork of the ancient inhabitants of the country. The majority of these belonged to the destructive arts, and they show us the degrees of refinement which had been attained in warlike pursuits by the most advanced nations of the western continent, before the Christians came to massacre and annihilate them, with weapons as much more formidable as their manners were more ferocious, than those of their opponents.

The most remarkable of the destructive weapons were axes of stone, and stones of three or four pounds' weight, of oblate spheroidal-form, with holes by which handles appear to have been attached. There were several articles belonging to the peaceful arts, which bore a

great resemblance to some found in Pompeii. One or two, which seemed as if they were for domestic uses, had figures and designs upon them, little inferior to many found in the old Roman town. The most curious was an instrument of music. This consisted of two earthen vessels in the form of our india-rubber bottles, but somewhat larger, with a flat tube, from four to six inches in length, uniting their necks near the top, and slightly curved upwards with a small hole upon the upper side, one third of the length of the tube from one of the necks.

To produce the sounds of which this instrument was capable, the bottles were filled with water and suspended to the bough of a tree or a beam by a string attached to the middle of the curved tube, and then swung backwards and forwards in such a manner as to cause each end to be alternately the highest and lowest, so that the water might pass backwards and forwards from one bottle to the other through the tube between them. By this means soothing sounds were produced that, it is said, were employed to lull to repose the drowsy chiefs, who usually slept away the hottest hours of the day. In the meantime, as the bottles were porous, the water within them diminished by evaporation and the sounds died gradually away.

But of all the curiosities in this museum, that most calculated to attract the interest of the naturalist is the immense tusk of an elephant or mammoth. This, it is said, was found at the bottom of the lake Taquataqua, near, I believe, to San Fanada, after the lake

had been drained off. I measured it with great exactness, and found it to be five feet two inches in length, and twenty-two and a half inches in circumference, one third from the root or large end; and from end to end, as a string passes across a bow, it was four feet six inches.

CHAP. V.

SANTIAGO — *continued.*

Call on the President of the Republic. — The Palace. — Position of the Palace. — Introduction to the President. — Discourse. — Chamber of Representatives. — Chilian Constitution. — The Speeches made sitting. — Changes in the Constitution. — The Pantheon. — Monuments. — Treatment of the Poorer Classes. — Pits for Children. — Second Visit to the Pantheon. — Suspicions about the Deaths of Children. — School of Arts. — Señor Camille Demeautier. — Ancient Convent of Capilla Ejercinos. — Doctor of the Convent. — Curious Pictures. — State of Religious feeling in Chili. — Two Bishopricks in Chili. — Many Monastic Establishments gone to Decay. — The Chilian Ladies. — Standard of Morals. — Tyranny of the Aristocracy and Clergy. — The Professor's Account of the Inhabitants. — Commerce of Santiago — Country around the Capital. — Division of Lands. — Agricultural Pursuits. — Vegetables and Fruits of Chili.

Professor Domeyco called upon me on the day after my visit to the museum, and politely offered to supply the place which the consul for the nation to which a traveller belongs more properly fills when there is any special reason for his aid, by introducing me to His Excellency the President of the Republic, Señor Don Manuel Bulms, to whose presence my friend's position gave him free access.

The official residence of the president, and ministers, is in the grand palace called the *Moneda* (or Mint) which occupies one side of a large square, the opposite side of which is formed by barracks, and the remaining sides by private houses. It is a noble building, and

the grandest, I believe, in South America; but it is constructed of the same material as the other edifices of the town. Its length is about one hundred and twenty-five yards, and its breadth is nearly the same. It is of two stories, and has fifteen windows in front in each story. It has six interior patios, or open courts, and is entered by a lofty archway, on either side of which a broad staircase leads to the offices of the president and of the several ministers of state.

Upon inquiring of the orderly who was standing by the door on our left hand after entering the archway, we were informed that the aide-de-camp of the president would receive any one inquiring for his excellency. But, upon seeing this gentleman, who was well known to the professor, we learned that the president was engaged with the minister of the interior, and that it would be better that we should come about two hours later; so we retired.

When the time named had expired, we returned; but as my friend, as we crossed the square, observed his excellency near one of the upper windows of the palace, still in conversation with his minister, and as it was getting late, we determined merely to leave our cards with the aide-de-camp, and to call again on the following day. But when we came to the entrance, we found that orders had been left during our absence to detain us if we returned; we therefore proceeded again to the chamber of the aide-de-camp, who informed us that he had reported our former call, and that he had been commanded to conduct us to the reception room or hall of audience as soon as we reappeared.

Upon our entering the hall, the president met my friend with a hearty shake of the hand, and upon my being introduced to him, received me in the most polite manner; and Señor Don Joaquim Perce, the minister of the interior, who did not retire, also expressed himself pleased to see an English traveller in their capital.

Nothing indeed could exceed the open and frank manner in which I was received by the chief magistrate of the republic of Chili and his first minister, and the freedom of the conversation that followed; and as both the president and the minister were familiar with the French language, there was nothing in the way of as free an interchange of thought as any traveller might desire. I am not however, I must premise, about to report anything deriving interest from any other cause than may arise from the novelty of an interview between the chief magistrate of an American republic and a native of an old European state.

The president, after bidding us to be seated, sat down himself, and his minister did the same; and the first part of our conversation was an exchange of such civilities as seemed suitable to the occasion.

His excellency, then addressing me, said: "Señor, you have too recently arrived in Chili to be able to form a judgment upon anything essential in our institutions, I will only therefore ask you whether, since landing, you have met with that sort of treatment, the exercise of which towards a stranger should distinguish men in a civilised from those in a rude state of society, of both of which you have necessarily seen a great deal."

My answer to this question was satisfactory to the president, and included an observation which led to a comparison of the different forms of government, by means of which men are able to live in society, and accumulate wealth, with remarks upon their relative excellencies; and I confess that the observations of the chief magistrate of this republic, of which I shall be able to give but a faint idea, impressed me with the moderation of the men in power, and the ability with which the affairs of government were conducted.

I informed him that I was aware before landing in Chili, of the greater success of the republican form of government in this state than in any other that had proceeded from the Spanish colonies; and I expressed a hope that at least, the advance of the country would not be arrested by such obstructions to every kind of progress as had stayed the hand of improvement in the sister states.

The president in answer to this said "Señor, you are right in believing that Chili alone of all the ancient Spanish colonies has flourished under the republican system of government. She is, in fact, the only state that has not been positively retrograde from the very epoch of independence. Many reasons have been given for the progress of our country; but that which it is generally agreed has been chiefly instrumental in the good work is our having corrected the two most mischievous errors in the character of the Spanish race, pride and contempt of foreigners. The true Spaniard will be taught by no one, and respects no one of another race. Chili has embraced every opportunity of improv-

ing her institutions, by comparing them with those of other nations, and thus endeavouring to correct their defects. She has received with willingness, and entertained with respect, every foreigner who has landed on her shores, impressed with the assurance that whatever might be his objects or pursuits, they would be either directly or indirectly beneficial to the commonwealth. Our country is admirably situated for the commerce of the Pacific; and mercantile pursuits have here fallen almost entirely into the hands of the Europeans who have settled among us, especially the English and French, who, after acquiring riches and influence, have for their own sakes so disposed of these as to encourage tranquillity and order, which are so necessary to accomplish the great ends of government—security of person and property. Thus many wise laws have been enacted in this republic, which the other states have not been able to imitate, and many improvements have been encouraged, while slavery, that dangerous anomaly in a free state, has been long abolished. Moreover, such respect for the laws of the country has been maintained by the measures adopted by the executive authority, that the greatest danger to a free state, the loss of power in that branch of the government, has not hitherto been the fate of this commonwealth."

I then observed, that I had often heard it remarked, and that I believed it to be perfectly true, before my arrival in this country, that the only republic which really existed in the world, was that of the United States of North America.

"Señor," then said the president, "you will leave

Chili with a very different opinion. The republic, of which I have the honour to be at this time the chief magistrate, has, indeed, a clearer and more hopeful future than the Great Republic of the North. The chief error of the North Americans, from the very beginning of their history, has been the federal union, which has mingled elements of inextinguishable discord. Had we formed such an union in South America, success would have been impossible in any one of the states. They would long ago have all fallen again under the government of Spain, or have ceased to be counted among the civilised nations of the earth."

The president and his minister then asked me many questions concerning the countries I had visited, and the voyages I had made, since leaving Europe; which brought on a conversation upon the different effects on civilisation, of the various forms of government under which so many different people in the great family of mankind live. With what passed, however, on this subject I need not weary the reader; but I may remark, that these high-minded men assured me, that the institutions of my country, in particular, were the chief study of the statesmen, and of the rising generation, in Chili.

The president, before we left, said: "Señor, everything belonging in any sense to the republic is open to you during your stay in Santiago. You will nowhere require any other introduction than that of the noble gentleman in whose company you have favoured me with this visit."

Upon this we took our leave.

I was desirous of seeing the forms in use in the proceedings of the legislative chambers, and I first visited that of the deputies. * The apartment which this body of the Chilian representatives occupies, is placed in an obscure building at the distance of half a mile from the great public place. All, of course, is open; and as I heard that a great number of strangers were sometimes present, I went to the house about half an hour before the time of assembling, which was seven in the evening.

The plan of the interior of the building, which I had plenty of time to examine before any of the members entered, was novel to me. At the upper end, there was a platform, upon which stood a table and four chairs, two of which were under a canopy. The platform extended round the chamber, beneath balustrades and a gallery, except on the side of the entrance, where a vacant space was left in which chairs were placed for the accommodation of strangers.

In the Chilian republic, the executive power is vested in the president, with fewer restraints, than those which are imposed upon the president of the great Anglo-American republic. The legislative power rests with a parliament consisting of a senate composed of twenty members, and a chamber of deputies, to compose which, one member is chosen by every fifteen thousand souls.

At seven o'clock precisely, about five and twenty members entered from behind the seat occupied by the president of the republic, when present, and immediately after these, the president of the chamber and the vice-president entered and took their places upon

the platform, followed by two clerks, one of whom sat down on either side of the table placed in front of the president.

The proceedings were opened by the clerk on the president's right hand, reading whilst sitting, the bill before the house; after which several of the members spoke, also sitting. I was afterwards told that rising to speak here, gave the appearance of menace to the house, and was only done by the boldest in times of great excitement. Sitting, however, it is plain, must be a very bad posture for oratory.

The most remarkable thing that I observed in the proceedings was the manner in which the votes were taken. The clerk on the president's right, after the discussion, collected the assents and dissents, by regarding singly each member who in his turn nodded assent or said no. On this occasion all the members present, save five or six, gave their assent to the bill.

The next morning I visited the Senate House during the sitting of the members. There was nothing in the proceedings or forms here, that seemed to the eye of a stranger to differ from those of the more popular chamber.

The political constitution of Chili, which was established in 1818, has undergone several important changes, which the altered condition of the people since the revolution has suggested. The Chilians, however, have gone beyond the limits which sound reason can approve during the uninstructed state of the working classes, and the demoralisation which prevails among them. The introduction of the ballot,

for instance, has been attended with injurious consequences, on account of the incapacity of the people to use justly so important a privilege.

Among the more remarkable places that strangers visit at this capital is the cemetery, which is called the Pantheon. I was conducted to this place of repose of the departed, by a merchant to whom I had brought a letter of introduction. It was about a mile from the town. A mud and brick wall enclosed seven or eight acres of ground formed into two departments; the price paid for a grave in each, being in proportion to the quality of the persons with whose bones the property of the deceased might admit, or his friends desire, that his own should be mixed in the tomb.

Entering by a gate, which stood open, we came into an enclosure of about an acre in extent, immediately in front of a church. Along the walls, upon either side of the gate, were low buildings, with colonnades before them, inhabited, as we learned, by some of the inferior officials of the church, and the superior officials of the burial ground. On either side of this space was a garden, and behind the church, there was a larger piece of ground with walks tolerably laid out between cypresses and myrtles.

After a short tour round the gardens, we took the way to the right; and after passing through a second narrow gate, came into the midst of the aristocratic department of the Pantheon. There are here monuments both old and new. Some of the latter cover vaults of large dimensions, as we observed by one or two that were open for the burial of members of the

families to which they belonged. Several were surmounted by pieces of sculpture, some of which I was surprised to find had been carved in Italy and Paris. One monument that had just arrived from Paris was in the form of an obelisk, and stood with its devices in relief, ready to be placed over a vault that was now open.

From this department we entered that where the bodies of the poorer people are interred. It was but a step from the seat of the highest order of Chilian delicacy in the burial of the dead, to that of the thorough want of the most ordinary decency. In this department, which was large, we found some slight works of art in the midst of the most disgusting scenes that can be imagined. Our attention was first attracted by some skulls and bones which lay strewed about the broken ground. Many of the skulls were covered wholly or in part with hair, and with the putrid remains of the less durable substance which covered them when they formed the dwelling of a human soul. But this was only the prelude to the more shocking scenes which this portion of the burial ground exhibits. Pits had been dug deep and in regular order, and those having been long enough filled with bodies, which were buried without coffins, to have sunken in, had been reopened in their turn, and the remains deposited in them thrown out with the bones half covered with flesh, to be replaced by the bodies of the poorer classes continually dying.

Four or five of these pits had been lately opened. In one of them were lying uncovered the bodies, fantas-

tically dressed, of two men and two women which, from the position in which they lay, seemed to have been that morning thrown in from the litter, just as we might throw the bodies of strange dogs. In another were lying seven or eight children fully dressed, most certainly tumbled in in the same manner; and we were told by one of the grave-diggers, that all or the most part of these had been brought to the Pantheon the previous night, and that they would be covered over in the evening according to custom.

After this we quitted the ground, the effluvium from which was almost insupportable. Impulse, however, which I could not control, brought me the following day to the same spot alone, and directed my steps to the grave of the children. The bodies that lay exposed the day before were now covered, but upon the loose mould that had been thrown over them lay the remains of infants that had doubtless died during the past night; and among these there was one that seemed as if it were tranquilly slumbering, so that I could not persuade myself that death had laid his cold hand upon its bosom. It was prettily dressed; and I stood and looked at it until I persuaded myself that it breathed; and as there was a ladder standing against the wall near at hand, I placed it in the pit, and descended to ascertain whether the child was really alive or dead. Dead, however, I found it; though, from its differing in appearance from the rest, I was unable to avoid believing that it met not its death by fair means.

If we look upon such scenes even in the most favourable light, we cannot help asking whether the

Chilian priests are unable or unwilling to repress the indecencies which this burial place presents.

Among the curiosities which I visited in the good company of one of my volunteer guides in the Chilian capital was the School of Arts, which is under the management of an Italian master, and has its walls adorned with handsome paintings, in which are figures as large as life of the king of Naples, his brother the archduke, and a son of the archduke, all on horseback at a review.

The Italian master had copies of many of the best works of art to be found in the galleries of Europe. He spoke of the students of whom he had charge, as young men generally possessed of a fair share of genius, and from their application giving good hopes of the future.

Señor Camille Demeautier, another Polish gentleman of my acquaintance, who was engaged in mining speculations, obtained permission for me to visit the principal ancient convent in Chili, which is here, and is called the Capilla Ejercinos, with a letter from the leading physician in the town to the doctor then in charge of the establishment, and accompanied me in this visit.

We entered the building by a gate which was open and led to a garden surrounded with colonnades, within which there was an open chamber where we observed some women cooking. Upon applying to them for information so as to pursue our inquiries, we were directed to a door where we found a good woman standing and thumping with all her might, without seeming to be heard within. For the moment, therefore, we

did not attempt to gain entrance any further, but contented ourselves with walking round the garden.

After a short time the woman who had been knocking retired, upon which we commenced making the same noise at the door, which in a few minutes was opened by a person whom from his appearance we took to be the *chef de cuisine* of the establishment, who did not seem at all pleased at being disturbed. We told him, however, that we hoped that we had not put him to any inconvenience, but that we should be much obliged if he would inform us where we might find El Doctor Manuel Dias Perez, for whom we had a note from El Doctor Rosara Sepulridge. Upon this, after staring at us for a moment, he suddenly changed his manners, and was at once transformed from a *chef de cuisine* to an important official. He informed us, indeed, that he himself was the gentleman of whom we were in search.

"I should, however," said the good man, "have been better prepared to receive you if El Doctor Rosara Sepulridge had given me notice of your coming. Nevertheless, you have at least the advantage of seeing in myself, the true picture of the convent of Capilla Ejercinos, which you have come to visit in the time of its decay."

Our position was now not very agreeable, whatever might have been that of the doctor, fearing that we had not spoken with the civility that might have been expected. However, we presented him with the note, and he introduced us before opening it into his ample quarters, which appeared to be occupied only by him-

self and a child. After a few minutes' talk he opened a large closet which seemed to have nothing in it but an enormous bunch of keys, which were hanging from a hook by a string; and taking these down he desired that we would allow him to conduct us himself to see all that was worthy of inspection under his charge.

We thanked him for his politeness, and were now led through several gardens, none of which, from neglect and from their confined position, were attractive. They were surrounded by colonnades, beneath which were monks' empty cells, apparently very comfortable; and, at the entrance of each of these there was an ancient picture of the Crucifixion, of which our guide informed us he was charged to take the utmost care.

In a recess between two cells we were as much amused as surprised to find a picture representing Saturn feeding upon one of our own species, which our guide pointed out to us, and explained without making any comment.

What possible connection can there be between the feelings that arise from such absurdities, and the religion which all the civilised world in one form or other possesses? There is always, however, some gratification in contemplating the neglected and decaying remains of whatever may have grown out of a wrong understanding of the true spirit of the Christian religion.

After this, we took leave of El Doctor Manual Dias Perez, and left the convent.

I shall take this opportunity to mention that the state of religious feeling in Chili is in some respects more tolerant, and in others even less so, than that

which is so peculiar to Spain. The established church is the Roman Catholic; but although toleration does not legally exist, foreigners are less molested here on account of their religion, than they have generally been in the old country; and the British and other foreign merchants residing in Chili have long been permitted to have protestant cemeteries both at Santiago and Valparaiso, which, however, is, I believe, the chief religious privilege they enjoy.

There are two bishopricks in the state, one of which is of Santiago, and the other of Conception, and the clergy possess much valuable property, as well territorial as personal. The monastic establishments, which were formerly very numerous, have generally gone, like that which we have just seen, completely to decay. During the war of the revolution, indeed, in some of the provinces, they were almost all destroyed, while in others they were put in connection with the schools and hospitals, or used for other national purposes.

I was not long enough in Chili to become well acquainted with the domestic manners of the people, but in one or two houses where I visited of an evening, I experienced a degree of politeness and hospitality towards strangers, which most travellers in Spain will agree with me, is not common among the race from which the Chilians proceed.

The ladies of Chili have elegant figures and fine features, and are gay and fond of music; but they have generally that shyness which in other countries, whatever it may proceed from here, frequently accompanies good sense without a proportionate education.

They appear, nevertheless, full of natural kindness; and those who converse with foreigners are apt to speak with regret of the deficiencies which they believe the infant state of their institutions has imposed upon them.

I was one evening conversing with several ladies, probably between the ages of twenty and thirty, when one of them said, "We have very little to talk about in Chili that can afford any interest to an European. If any of us had been in Madrid, or London, or Paris, I think we should have more subjects to converse upon.' But when I informed them that all they said of Chili had a peculiar interest with myself, they were extremely pleased.

It must, nevertheless, be confessed, that the standard of morals is very low among all ranks of society in the republic, which is generally attributed by strangers, not to the deficiencies of the religious community to which they belong, but to their exclusive religious system, the persistence in which must be injurious to morals, by restraining the inquiries of the most intelligent and independent, and thus removing from their minds, as happens so often on the continent of Europe, every sense of religion whatsoever.

This, indeed, is especially observable where marriages have been contracted by Englishmen and other Protestants with Chilian ladies, notwithstanding the obligation imposed upon the gentlemen to conform to the outward ceremonies of the Church of Rome. The ladies, if they have not become Protestants, have been thus freed from the dull obligations of their church; and when left to their natural inclinations have become

patterns of the greatest excellence that can adorn the sex. This exclusiveness of the religious system has had the same bad effects upon the patriotism of the inferior classes, through the combined tyranny of the aristocracy and the clergy, which has fostered ignorance, promoted vice, and too much disunited the people to admit of their possessing any influence in state affairs.

Professor Domeyco's account of the inhabitants of Chili in general was extremely satisfactory. He had travelled much, and always unarmed, and never met anything but kindness and hospitality in all his intercourse with the inhabitants. During eleven years' residence, he had never had a dispute with any one, but had been often called upon to arrange the differences which had arisen between others, when he had saved many parties from ruinous litigation, by calmly listening to what was said on both sides, and merely telling them his impression after all the circumstances had been laid before him. Almost all their disputes, indeed, he informed me, arose from misunderstandings in the management of their affairs from the beginning, and not from wantonness or ill-temper in the ulterior transactions.

I informed him that I had heard a great deal of the vanity and selfishness of the inhabitants of the capital generally; but this he did not confirm, though he said he avoided a too familiar intercourse with many. He dwelt, however, much upon the necessity of sincere friendships everywhere, and informed me that he had not experienced any want of these among the natives of Chili.

I accidentally made the acquaintance of a third Polish

gentleman residing here, Señor Lionard Lachowshi, who was superintending some copper mines in the country. This gentleman's account of the character of the people was the same as that of the professor, and equally differed from the accounts of many who insist that the inferior classes in Chili are not disposed to receive the instruction necessary for the maintenance of their republican institutions.

The commerce of Santiago consists chiefly in the export of the produce of several mines of silver, which are worked in the state, of gold dust, taken from the rivers, and of ponchos, for which there is a considerable manufactory, all being sent to Valparaiso, whence are received the articles of merchandise brought from beyond sea.

The capital of Chili has also some commerce with Mendoza on the opposite side of the Andes, which are traversed by two passes called Cumbre and Tortilloo. Cumbre is 12,000 feet above the level of the sea, and Tortilloo is about 14,000 feet. They are both therefore impassable during the winter months.

From Mendoza the Chilians receive their supplies of mules, dried fruit, and wine, in exchange for European goods imported at Valparaiso.

During one or two rides in the vicinity of the capital, I was much struck with the general sterility and little cultivation of the lands around a city containing a population of about seventy thousand souls; its wealth thus evidently proceeds from the commerce carried on with the interior districts and the states which lie on the opposite side of the Andes.

Nothing can exceed the inconvenience that must arise from the arbitrary division of the lands in Chili. After the conquest, they were divided into three hundred and sixty portions, which were severally granted to officers and others for their services during the war. They have now become greatly subdivided by the Spanish law of descent. On this account, many of the inhabitants possess estates not worth the smallest attention, while others have whole districts of great value.

The low lands and valleys, more especially towards the north, are less in extent than the desert hills, forbidding any great increase of agricultural industry in that part of the country. There are, nevertheless, immense districts admirably adapted for breeding cattle, which profitable branch of industry has been long followed with great success.

After the commencement of the rains, which is usually late in May, or early in June, the fertile portions of the wild country in this vicinity are covered with the richest verdure, affording the sheep and cattle abundance of pasture. But in November the soil begins to be parched, and the cattle are, during the warmer months that follow, fed chiefly upon the produce of the cultivated lands. This inconvenience, however, decreases as you advance towards the southern districts, where more rain falls at all seasons.

It may be truly said of Chili, that although it contains a large proportion of sterile and waste land, the greater part of its tracts which are fit for the purposes of agriculture, are better than any upon the western side of

South America; and the neglected state of this branch of human industry which prevails, is doubtless owing more to the character of the social institutions of the country than to any deficiency in the quality of the soil. No leases are granted by the proprietors to their tenants, who remain in that state of dependence upon their landlords which destroys their energies and prevents the proper disposal of capital for the improvement of lands of which they are only tenants for a year.

The greater part of the vegetables and fruits of Chili have been introduced by the Spaniards, and are the same as those which are the most common in Europe. They all, however, seem to be of inferior quality, unless we except the water melons, which are very good. The potato is said, indeed, to be in its native land in Southern Chili.

All the animals introduced into this country by Europeans are believed here to have improved, though this is hardly apparent to an English eye. The horses and the mules are well enough, and the asses are better than those of Europe. This animal, however, has strayed to the uninhabited lands, and is roving in his wild state in the valleys and ravines of the mountains in a better condition than in the towns of the republic. The horned cattle, sheep, and goats, are certainly inferior to those in Europe.

After my short sojourn at the capital of Chili, I returned to Valparaiso.

CHAP. VI.

VOYAGE TO ISLAY, AND JOURNEY TOWARDS AREQUIPA.

Agreeableness of the Weather. — Arrive at Herredura. — Character of the Port. — English Ships. — The Natives along the Coast and their Canoes. — Supply of Fish. — The Bay of Huisco. — Ship loading with Silver Ore. — Port of Capiapo. — Sterile Coast. — Magnificent Views. — Port of Cobija. — Description of Cobija. — Visit to the Prefect. — Account of the late Revolution. — Iquiqui Mines here. — Arica. — Guana Birds. — Palm Trees. — Islay. — Departure for Arequipa. — Difficulties. — Sterility. — Description of Medanas. — Troubles, serious and droll. — Station in the Desert.

Two days after my return to Valparaiso, I embarked for Islay by an English steamer which was running between the ports of Chili and Peru.

I found, on again embarking, the same mild atmosphere and gentle breezes from the westward that I had experienced on my voyage from Otaheite: and on the 31st July we reached the Herradura, or Horse-shoe Bay, where we brought up to leave a mail and receive another from Serira, a town on the opposite side of the bay to that where we anchored.

This bay is about five miles in extent, and is surrounded by precipitous hills, upon which there is a very little vegetation; and there is hardly anything to be seen along its shores to indicate the existence of inhabitants. There were, however, no less than five

vessels, all English, lying at anchor in the bay, and loading with copper ore from the mines in the vicinity.

I had here an opportunity of seeing the canoes of the country, which are remarkable. Several of them came alongside, navigated by Indians, who supplied us with fish. They consist of inflated cellular masses formed of seal skins distended by twigs. Two of them, are lashed together, and the paddlers sit on a frame between them. They have sharp peaks at the prow, and their sterns also are pointed. They can keep the sea in any swell or surf, in the hands of the Indians, but are slow in their progress through the water on account of their spare length. As they are not however used for making passages this is of little importance.

We got under weigh the same evening, and the next day at an early hour reached the bay of Huisco, where we only remained long enough to exchange mails. There were three ships lying here, which we heard were loading with silver ore, which is brought from Ballana and shipped for Valparaiso.

At five o'clock of the same day we reached the port of Capiapo, from which the town of the same name, is at a distance of thirty or forty miles. And here I observed lying at anchor, my old friend, the schooner Lola, in which I had made the voyage from the Society Islands, and an English brig. Finding we had time, several of us landed; but there was nothing to be seen save a few wretched hovels, which, with the desolation around, produced a gloominess among our whole party that was very much at variance with the mood in which we had come on shore.

The next day we continued our course without putting into any port or bay. The weather was fine, and we had the most magnificent views of the rugged coast, which everywhere presents the same features of rudeness and sterility.

On the 3rd of August we arrived at Cobija at an early hour in the morning. This is the only port in Bolivia; and most of our passengers and myself landed in company with the captain. Three-fourths of the population are Indians, the rest are Creoles and people of mixed blood. The houses are constructed of unburned brick, wood, and tin, and are all of only one story, with a flat roof. The climate at this part of the coast is extremely dry; but the country is subject to earthquakes, sometimes accompanied with such alarming effects as to render the utmost precautions necessary.

We visited the small fort by which the place is guarded, where we found six cannons and two Indian soldiers, and a ragged set of colours flying on a shattered part of the walls.

Our curiosity was excited here, by some accounts that were given us of a little revolution that had lately taken place. The last prefect of the department of which this port is the head, had become unpopular, and Señor Willamel de la Paz, who now ruled the town and district, and was of one of the first families of Bolivia, had been chosen to lead the populace and a portion of the soldiers. A battle took place in which the prefect was killed, upon which the leader of his opponents was installed in his place. Such

is the manner of carrying on political affairs in this and most of the republics of South America.

While we were making our inquiries, I found we had with us a young Frenchman bound to the interior of the country upon some commercial speculation in indigo, which afforded him a good opportunity of calling upon the new prefect; and this he determined to do, and another of our party and myself volunteered to accompany him.

We found no difficulty in obtaining admission on our arrival at the private dwelling of the chief magistrate, who proved to be a well-educated gentleman, rather young; and as he spoke both French and English there was no obstacle to such familiar intercourse as it might be agreeable to him to admit. Our Frenchman, indeed, as soon as we were introduced, informed the prefect of all that he thought necessary respecting his business in the interior, which he said had induced him to make himself known to the chief magistrate of the district, before his departure; and upon receiving a polite reply, he immediately added, that the two gentlemen who had accompanied him, although they did not intend remaining in Bolivia, had chosen the same opportunity to pay their respects to the prefect; upon which we bowed, and the magistrate did the same, and an agreeable conversation followed.

The prefect, it appeared, had been no less than three years in England, and some time in France, and as he had not the opportunity of seeing any European newspapers, he was almost as curious about what was at this time passing in the old world, as we were about what

had so lately occurred here; and he seemed to be deeply impressed with the necessity of introducing into his own country, commercial laws similar to those of the more civilised portions of the globe.

On the subject of the late events in his own country and this district, our polite host was quite unreserved; and gave us an account of the circumstances that had attended his elevation. The chief cause of the revolt, he said, was the turbulence of the soldiers. A part of them had raised the population, declared him chief, and attacked under his command those who stood by the late prefect, who fell at the head of his party early in the action, when his followers were driven to the mountains, and the victorious party elected himself in his place.

He informed us also, but in a manner that seemed to indicate doubts concerning the way in which the information would be received, that two of his sergeants, who were leaders of distinct parties in the revolt, had since received from the government at Paz, ample rewards, as a premium for their gallantry in the affair.

On the 4th of the month we arrived at Iquiqui. Several of us went on shore here, but we found little to attract or interest us. There are some silver mines in this vicinity, but they are not at present worked, on account of the want of capital and the insecurity of the transport. There are copper mines also in this district which are very little worked.

We observed one ship here which was English. She was taking in nitre, and intended, as was the custom,

to fill up with wool at Islay. We heard also that about five vessels a year did the same.

This place is chiefly known in South America for its want of wholesome water; and the soil may be said to consist of mere mud mixed with stones. The town, if it may be so termed, is chiefly peopled by Indians. It is a deplorable place, and might literally be called rag-town, for the dwellings of the greater part of its inhabitants are composed of rags fixed upon four or more posts.

There are two distilleries of water here, without which it would be impossible for the few inhabitants to live, unless this article were imported. We saw several donkeys about the dwellings, in a wretched condition, which was attributed to their sufferings from thirst.

On Sunday the 5th we arrived at Arica, where we observed, as we entered the bay in which the town is seated, that the cliffs around were covered with several species of what are commonly called the guano birds, especially pelicans, which were also floating in great numbers upon the waves. We had here the first view of the palm-tree on our passage towards the tropics.

Six or seven of my fellow-passengers and myself again landed to take a hasty survey of the place, while the captain was transacting his business. We found the streets regular, and the houses constructed of unburned brick and mud, of a single story, with flat roofs; and many had gardens and paved courts. We stopped to make some inquiries at several doors, where we were always politely answered; and we entered one or two houses by especial invitation, and held agreeable

conversation with their inhabitants. There was a church here, but it was very low, and by no means a credit to the settlement.

We were much amused at meeting several musicians in the street, playing a waltz, which we were told was to welcome the strangers. Upon this, some of our party proposed that we should choose partners from among the lasses at the doors and dance to the sound of the instruments that welcomed us; but while the propriety of this step was under debate, the tune was suddenly changed to some pathetic air that quite put aside our desire to dance. In the style of the music there was not much to admire; but we remembered where we were, and if it pleased the good people of the place it was sufficient.

The pelicans were very numerous here, even in the streets; and the service which they are supposed to render the world by their deposit on the guano islands, had caused a fine of twenty-five dollars to be put upon any person who should kill one of them: and we might really have supposed, from their tameness, that they were well aware of the existence of this law. After an hour or two we re-embarked and continued our voyage.

During the whole of the passage along the shores of Chili, Bolivia and Peru, we observed the coast to be formed of the same high lands and irregular steps, generally of a light sandy colour and of utter sterility. The country appeared everywhere as uninviting for every kind of industry save mining, as any that I have ever seen.

On the afternoon of the 6th of August we arrived at

Islay which is the proper port of Arequipa. There is here, indeed, no harbour; but the ships anchor in a bay tolerably sheltered, and as the climate is extremely fine and invariable, they lie without any risk, and load without difficulty.

I landed here in the company of a young German who was on his way to Arequipa; and finding something resembling an hotel, we took up our quarters for the night. After making known our intention to proceed on our journey as soon as possible, and giving orders to procure horses, we strolled out to view the settlement and sea-port.

Islay is said to contain about eighteen hundred inhabitants, but the buildings are so irregularly placed that it has not the appearance of having half that number. The more independent of its regular inhabitants are merchants connected with the commercial houses at Arequipa; and there are one or two foreign consuls resident in the town. The rest are creoles and people of the mixed races.

On our return to our hotel, we found a guide already come to offer us horses and every accommodation for an early hour the next day, which we gladly accepted, and retired for the night.

On the following morning we rose very early; and before we had taken our coffee, a lad brought us horses sufficient in number and strength to supply all our wants, but so badly equipped that we were some time detained in making our preparations. Upon inquiring for the guide who had agreed to accompany us, we were informed that he had already left the place, relying on

our catching him, under the conduct of his boy, before any difficulty about the road could possibly occur.

We thought this, indeed, rather strange news; and the questions we put to discover the reasons for the guide setting out before us were not satisfactorily answered. However, we mounted our steeds and set off in company with the boy at a fair pace, in hopes of soon coming up with our proper guide.

From the very shores of the bay, we began gradually to mount hills on which there was not a shrub nor the smallest sign of vegetation; and the tops of the elevated lands we were approaching were so enveloped in mist that we could judge of neither their distances nor their heights.

We continued for about two hours to ascend by winding slopes, which passed over steep ridges, some times divided by narrow streams; after which we met a party who gave us some intelligence that led us to hope we should catch our guide very soon. They informed us that a gentleman and a young lady were ahead of us, under the conduct of an *arriéro* or muleteer, who we had no doubt was the guide we had engaged.

In a short time we came up with a party consisting of a creole gentleman and his daughter travelling in the same direction as ourselves; but upon saluting them and inquiring of the gentleman whether we were not both under an engagement with the same conductor, he informed us that the man with him was engaged exclusively for himself.

This answer, indeed, was rather rudely returned; but

as we did not recognise our man, we determined to push on under the idea that he must be still in advance of us.

My companion and myself now left our loaded beasts to follow under charge of the boy, and quickening our pace were soon out of sight of the party, and ascending the defiles of the higher lands by a winding road. We pushed on as much as possible, hoping that by catching our guide we might avoid the necessity of returning to the party behind us, which, as there was no moon during the first hours of the night, might become our only means of finding our way.

At the time we attained the summit of these hills, the mists had completely disappeared in the direction of the east, but towards the west they hung in banks over the lower lands and obscured the view which we might otherwise have had of the sea. The prospect before us from this elevation was over a wild pampa, and in some respects resembled that which first discovers Santiago and the mountains which lie upon the east of the capital of Chili. But there appeared to be no descent between the spot upon which we now stood and the first proper range of the mighty Andes; nor was there to be seen the least vegetation or the slightest sign of the labour of man. For the half-sterile and wild aspect on the one side in Chili, and the evidence of abundance in the vale on the other, there was nothing indeed here but the unproductive wastes of the sterner regions of Peru. The land between these heights and the first proper range of the Andes seemed spread out in a vast waving plain, with sterile ridges of rude and varied forms, which appeared like the base of the moun-

tains that were seen beyond them, topped with the snow which perpetually crowns their grander summits.

A cross of wood had been erected at this point of the hills, and was as gaudily decorated with garlands of artificial flowers as we see many of the images in the churches; but the sole indication of the way, was a few tracks of mules that seemed to have lately passed by.

We hesitated for a short time, whether we should wait or proceed; for the way appeared to be so obstructed by mounds of sand, that a party might not be very far from us, and yet be unseen and unheard. Our anxiety, however, to catch our guide had its due influence; and after a little reflection, we determined to proceed upon the tracks of the mules which we had perceived. We had not, however, advanced many hundred yards before we found the tracks obstructed by one of those great mounds of sand which abound upon this elevated plain, and which are sufficiently remarkable to claim a particular notice.

These mounds, which are called *medanas* by the Peruvians, seemed to be spread over the desert, at the distance of fifty or sixty yards from one another. Their height appeared to be from about eight or ten, to twenty or more feet, and they were from twenty to fifty yards in circumference. Their sides to windward were almost perpendicular and nearly semicircular, but to leeward, they declined very gradually from the summit of the mound to the extremity on this side; and on the other two sides, the ridges declined in height from the summit until they reached the ground.

But it is most remarkable that these medanas are

constantly in slow motion by the force of the wind while it blows. The sand from the weather side continually rises like a vapour from the bottom to the top, and after passing the summit, unites with the leeward slope, and advances that side in proportion as the other recedes; and thus the whole pile moves slowly on in the same direction till the wind changes, or until the medana is lost in some ravine, or against the side of some solid hill that lies in its way.

We were afterwards informed, that when a violent gale happens, which is, however, a rare occurrence on these plains, these medanas, instead of thus slowly advancing on their steady way, sometimes rise in vast columns of sixty, seventy, or more feet in height, and move on with the rapidity of the wind; at which time the passage of the pampa is perilous at all hours of the day.

Those who have been in very cold climates, will recognise the resemblance of these mounds of sand to the little banks of snow, of from one to three feet in height, which are formed upon the bays and broad rivers in high latitudes during a snowstorm. But these do not remove after the storm by which they were formed has ceased to blow.

The track we were following seemed to run into one of these heaps of sand; and as we were not then aware of their motion, we were puzzled to know what had become of the beasts and men, which appeared to have been swallowed up and buried in the midst of the mound. However, upon riding round the heap we found the track again, and, at the same time, perceived

the character of the pile of sand to be such as has just been described.

It is very true, that it did not seem likely that the tracks we were following were those alone of our own guide and his party; but it appeared to us, though we were unable to trace them round the mound, that they must be the same which they were following in the same manner as ourselves; we therefore passed rapidly on, in the full hope of overtaking them, when suddenly we were surprised to find that we had, somehow or other, got out of the track, or passed the spot up to which the drifting sand had suffered it to remain, and without very well knowing how much time had passed since we left it. There was nothing however, that seemed to us alarming, and we set about searching for the track, and continued for some time thus occupied, without finding any trace of either mule or man.

After a time we began to reflect, that in case of being overtaken by the night or a thick mist, our position might not be very secure or agreeable. However, before this happened, we perceived a party about a mile ahead of us, though we could not ascertain their numbers, or the direction in which they were travelling, on account of the unevenness of the ground. But we had not long put spurs to our mules, before we rejoined the party we had left, who by a shorter route had contrived to get to this distance ahead of us.

After the ramble we had now had, and the time that had passed, we became, on reflection, almost convinced,

that the guide with the Creole was the man we had engaged, and we told him plainly that we had strong suspicions of this, but he flatly denied that he had seen us before or knew anything of us. There was nothing now however to be done, but to remain with this party, at least until our arrival at the station in the desert at which we were to stop, where, if we really had any other guide we must certainly find him, since it was as necessary for him as for ourselves to rest there for the night.

As we travelled on, we perceived that the mules of the other party were too heavily laden to proceed with the despatch we heard was necessary to enable us to arrive at the station before dark. The whole party indeed, save the loaded mules, might have passed on, if there had been a second capable guide, but circumstanced as we were, this was impossible; we therefore contented ourselves with making our way as fast as the condition of the loaded mules permitted.

At length night overtook us, and there was yet no moon. The stars, indeed, were bright, and the whole heavens were most magnificent to behold; but there was scarce light enough to distinguish the tracks, which were sometimes obstructed by the drifting mounds, and sometimes covered by the loose sand. The guide indeed was the only one among us who could perceive, except at intervals, any signs whatever of travellers having passed the same way; and warned as my companion and myself had been by our late adventure, especially when we were informed by the guide that many travellers had been totally lost on the

road, and that others had been several days' without water before they had found their way, we ventured to propose a halt until the moon should rise, which would be between eleven and twelve; and the party had soon reason to regret that our counsel was not taken.

It is not always, even during the day, easy to discover the road across a desert plain, by the objects that present themselves at a distance, in the direction in which we are travelling. The very mountains towards which we are advancing, cannot always be directly approached, and as we proceed, they do not constantly exhibit the same aspect; and besides that the different directions in which we see them, frequently alter the forms they present, they are subject to fogs and mists that deceive the vision; and when night overtakes the traveller, the little aid he may have had from the distant views being lost, a distinct road is the only guide upon which he can rely.

The first notice we had of any serious difficulty was from the guide who had alighted, and who accompanied his intelligence with the exclamation common among people of his class "*Morte de Dios!* we are lost!" Suspecting that he was mistaken in what he had for some time taken for the track, he had dismounted from his mule, and immediately discovered that he had lost the way. Thus we were now in the pampa, with nothing but the stars and our compass to guide us. But neither the lights in the firmament, nor the mariner's card, are here sufficient to direct travellers, without some track. I confess, however, that I did not see this difficulty at the time, in the light which it appeared

to have presented itself to the guide; and both my companion and myself were surprised to hear our Creole fellow-traveller utter "syllables of dolour" too many and too loud to leave a doubt that the good man's terror was very great, while his daughter wept as bitterly as she could have done if no hope remained.

So droll indeed appeared the grief of our companions, that it was impossible for those who did not partake of their alarm to refrain from expressing their feelings in a very different manner. Their very mode of showing their terror, convinced us that what we had heard of the peril of the road was mere exaggeration, and that we really were in little or no danger. We felt at least convinced, that if we acted prudently it was almost impossible that we could be subjected to more inconvenience than that of passing the night on the pampa.

After something like a general consultation about the matter, the guide proposed that one or more of the party should remain stationary, and that the rest should make circuits around, to give notice in case of stumbling upon the track, and this arrangement was agreed upon. Moreover it was thought advisable under the circumstances, that the terrified father and daughter should be the stationary party, and that the rest of us should at once commence making circuits about them on foot, taking care only, not to go beyond the range of the brave Creole's voice, which, however, as we had already discovered was to be heard at a tolerable distance.

Before we had been an hour engaged in this manner,

the guide gave us notice that he had stumbled upon the track, at which, the Creole, full of joy, informed us that he had felt no fear on his own account but that his anxiety had been entirely on account of his daughter, to whom he feared a night passed on the pampa might have been fatal. Notwithstanding our good fortune, we did not, however, reach the station until after eleven o'clock at night.

On our arrival there, my companion and myself immediately inquired for the guide with whom we had made our engagement at Islay, though in reality we knew very well now, that he was the man with whom we had travelled. Indeed he came to us himself as soon as he had an opportunity of separating from his master, to explain his conduct, which it appeared was owing to the ill-nature and obstinacy of the Creole, who had previously engaged him, and on finding that he was about to conduct another party, had forbidden his keeping his second engagement.

At this station, we found everything that was absolutely necessary for our comfort, save plenty of water, and after supping upon soup, meat, and eggs we turned into good beds, and enjoyed an agreeable night's repose.

CHAP. VII.

JOURNEY TO AREQUIPA — *continued.*

Dispute between the Creole and the Guide. — Causes of their Quarrel. — Loss of one of our Mules. — Conduct of the Creole. — Clearing up of Mystery of Yesterday. — Start for Arequipa. — Desert Country. — No Animal Life. — Caravan of Mules. — Change of Country. — Native Women. — River Chilé. — Cross a Bridge. — First View of Arequipa. — Arrival.

We were awakened at an early hour on the second day of our journey, by a warm dispute in front of the house, which, upon dressing and opening the door, we found to be between our gallant companion the Creole and the guide. Such, indeed, was the violence of the Creole, who stamped upon the ground and threw his arms about like a madman while his daughter wept aloud — almost screamed — that, being unaccustomed to hear the language uttered with such force, we were unable to distinguish the precise cause of the squabble, until the guide, appealing in more measured language to the reason of the Creole, put us in possession of all we cared to know.

The Creole, it appeared, had found the guide in the act of aiding our young muleteer in preparing his beasts for the day's journey, which assured him that the good man had positively engaged to conduct both parties;

and this it seemed had excited all the rage we had witnessed. But upon making this discovery, we thought it better to let them settle their quarrel without our interference; so we returned to our apartment and sat down to take our coffee at our leisure.

Upon coming again into the open air, we found the other party had set off; and preparing to do the same we discovered to our great surprise, that one of our mules and our boy were missing; and, upon inquiring of a domestic of the place, we found that the lad had actually gone off with the Creole upon our missing mule, but for what reason he could not tell. So, after considering the condition in which we were left, we determined to unload one of the mules, already prepared to depart, to supply the place of the one we had lost, and to set off alone, and, after our arrival at Arequipa, to send for the articles with which the animal had been laden. Before, however, we were ready to renew our journey, we perceived a mule and rider approaching from the side on which our road lay, which we soon found to be our missing mule and boy; and upon our questioning the lad, he informed us that he had been actually ordered by the guide to accompany the party upon one of our mules, and that he dared not refuse.

Thus was cleared up all the mystery that had hung over the affairs of the preceding day, while this transaction gave us an opinion of a gentleman of the country, which we were extremely sorry to entertain; for, that the order to the boy came from the Creole to prevent our receiving any benefit from the company of

the guide, there could be no doubt. It appeared, indeed, as we learned after our arrival, that while we were over our breakfast, the Creole had, as the sole condition of the guide's escaping his vengeance when they arrived, insisted upon the good man taking away his boy and one of the mules for a time, which he doubtless believed to be the best means of depriving us of a proper guide for the rest of our journey.

The matter however did not turn out to be of much importance, for although it was impossible for us to catch our charitable friends, who would no doubt travel faster than we could, on account of the superiority of their beasts, we had a boy with us who was certain that he knew the road we had to travel very well, and we had been assured by others that it was much easier to keep, than that over which we had passed on the preceding day. Under these circumstances we jogged leisurely on, guided only by the varied forms of the mountains we were approaching, as the sun ascended from their snowy tops towards the meridian of his day's journey.

Having been, upon the whole, rather amused than otherwise at what had occurred, we left the station in the gayest humour imaginable.

The first part of our way was now across a desert of much the same description as that over which we had passed the preceding day. It was cold until the sun had gained an elevation of twelve or fifteen degrees above the line of the mountain tops, when, as the welcome luminary shone full in our faces, we began to find the inconvenience of his rays reflected from the

sparkling sand; at noon, indeed, this was excessive; and we still often found ourselves in some little difficulty about the way, though we did not lose it. Our pace, however, was by no means slow considering the character of the caravan. The little difficulties, indeed, which we encountered, served even to relieve the solitude of the pampa. The absence of birds and beasts and every living thing — the humming of a bee, or the buzzing of a mosquito, would have been welcome to us — presented to the minds of the travellers, that terrible hour when, depopulated and lying waste, our now fertile earth shall be once more the seat of desolation, whether in a transition state to be again peopled, and by a higher order of beings than those which now inhabit it, or to vanish from among the Creator's works.

Early in the afternoon, we entered the defiles and inclined vales of a chain of rude high lands which lie between the pampa which we had traversed and the vale of Arequipa. Here we met a caravan of mules and donkeys, by the drivers of which we were fully assured that we were on the right way; and although we could not collect from them a precise account of the distance we were from the place of our destination, yet by comparing the time they had been on their journey with that which remained of the day, we were able to assure ourselves of our arrival at Arequipa before we should be overtaken by the night.

The way was now much changed. Sometimes we were in narrow and sometimes in broad paths, with hills of rock and sand on either side. But as we descended the last step of a second range of these rugged

high lands, we suddenly obtained the first glimpse of a fertile vale running along on either side of the river or torrent of Chilé, upon which Arequipa stands; and nothing could have been more grateful to our eyes, or more refreshing to our weary spirits, than this first view of the vale of the city to which we were bound.

Before we reached the banks of the stream, we came across two huts built of stone and brick and covered with reeds and cane leaf; and as our boy informed us they were inhabited by aborigines, and we saw no one after calling, we alighted and walked into the nearest, determined to have, if possible, some conversation with the good folks within.

We found two or three women here, with some children; and we greeted the party in the most polite manner in our power, but without receiving the smallest return. This we thought proceeded from their ignorance of the Spanish language, in which we addressed them; but that this was not the case, will more clearly appear to the reader after the perusal of some of the future chapters. We left this hut at any rate no wiser concerning any inquiry we made than we had entered it.

We next passed to the door of the other hut and entered, but there seemed to be nobody within; we therefore remounted our mules, and as we observed several paths leading in different directions, we rode to the edge of a cliff close at hand for the purpose of ascertaining whether we could sufficiently see our way, to judge whether our youth would take the right path among those that were before us. While

we were so engaged, one of the good women came out of the hut which we had first entered, and was kind enough to assure us that he was taking the right way.

We now descended by a circuitous path, till we came to a stone bridge at the bottom of the valley; but it was evident from the little proportion our descent here bore to the ascent we had made on the opposite side of the hills, that this valley was at a much greater elevation than the pampa over which we had passed.

Having crossed the bridge, we again mounted sterile hills of no great altitude, and continued our route over these, with here and there a peep at the green vale which followed the tortuous course of the stream.

About sunset we obtained our first view of the good city of Arequipa from a height which fully exposed the whole town and its suburbs, spotted with white, yellow, and buff coloured dwellings, altogether presenting a scene as novel, as it was refreshing to the eye, after two days' journey upon a wild pampa and over sterile hills. After passing through one of the suburbs on the banks of the river Chilé, we crossed a stone bridge and reached our destination before dark.

As there are no hotels at Arequipa the traveller necessarily lives, during his stay in the town, with some friend to whom he may have been recommended; and as my letters of introduction were to Mr. James Jack, the leading British merchant here, I now parted with my travelling companion, who was recommended to another house, and rode into the court of this gentleman's dwelling, where I was received with a hearty welcome; and I soon found myself provided with a room, a library,

and every comfort, so that I took up my abode under my friend's roof, with the intention of remaining until I should become sufficiently accustomed to the air of this elevation, to undertake crossing the higher ranges of mountains, which it was necessary to pass before reaching Cuzco.

CHAP. VIII.

AREQUIPA.

City founded by Pizarro. — Situation of the Town. — Convents. — Population. — Climate. — Commerce. — Walk with Mr. Jack. — Streets. — Public Edifices. — Earthquakes. — Private Houses. — No Vehicles. — Chief Plaza. — Use made of Religion. — Procession of Indians. — Their Occupation. — Use made of San Juan. — The Cathedral. — Convents. — Churches. — Customs of the Women. — Llamas. — Use made of the Llama. — Description of the Llama. — The Alpacca. — The Vicuña. — The Huanacu. — Various Characters of these Beasts. Manner of taking them. — Former Estimate of these Animals.

THE city of Arequipa was founded by Francisco Pizarro in the year 1539, and is, of all the towns in Peru, second only to Lima in population and wealth. It is situated in the valley of Quilca, which lies between ranges of high lands, at the very foot of the most western Cordillera of the Andes. It is chiefly built on the left bank of the river Chilé, over which there is a stone bridge with seven arches, and its present population is about forty thousand souls.

The town and the department are governed by a prefect or governor, who presides in the courts of law and has under his command a municipal police. The department is a bishop's see; and in the town there are four convents, the Dominican, the Franciscan, and two others, all of which are chiefly devoted to the education of the people. There is also a college and an hospital.

The climate of Arequipa, notwithstanding we are here

in the tropical latitude of about sixteen degrees south, is agreeable, the valley in which it is seated being nearly seven thousand feet above the level of the sea.* When the sun is in the northern latitudes slight frosts occur at night, and during summer it is protected from excessive heat by its elevation. The commerce of the city is considerable, and is chiefly carried on by foreign merchants, the greater part of whom are English. The most considerable of their exports are the wool of the llama and the vicuña, which is of great value, and the cascarilla bark. These articles are shipped at Islay chiefly for England, whence manufactured goods are received in return.

On the morning after my arrival, Mr. Jack kindly walked out with me, to make a first inspection of what might be most interesting to a stranger in the town, and I was rather fortunate in what fell accidentally under our observation. The streets generally cross each other at right angles, and are of a fair breadth and tolerably paved; but the houses do not resemble those commonly seen in European towns. They are substantially built, and, for the most part, of light coloured stone; and, including even the public edifices, save one or two, they are only of one story, on account of the earthquakes which are here very frequent though not commonly severe.

There is an additional provision against the effects of earthquakes at Arequipa. Not only are the roofs of the houses generally arched, but also the windows and doors, which is the strongest form in which they can be

* Mr. Pentland's measurement is 6800 feet.

constructed to resist the shocks. My friend showed me the window in his drawing-room, under the arch of which he was accustomed to place himself the moment he felt the earth begin to tremble. The houses moreover have generally vaults beneath them, which afford a secure retreat to those who choose to make use of them.

The construction of the private houses, in other respects, bears, as we might expect, a resemblance to that in use in most parts of Spain. There is usually an open quadrangle in the centre, in dimensions proportionate to the size of the building, and surrounded by rooms and offices in the same manner as at Santiago; and the uses of these are commonly apparent enough without entering them. In houses of the better class, the quadrangle is commonly filled with shrubs, to which are sometimes added pieces of sculpture, usually representing one or other of the characters in sacred history. In Peru, indeed, this method of construction is more practised than in Chili, on account of the necessary lowness of the houses. In the streets, in which are the shops of the retail traders, the houses usually occupy a large space of ground, but are without quadrangles in the interior, and frequently have no windows in the front rooms, into which the doors open from the streets. These doors, however, are very large, and stand wide open during the day, but are carefully closed at sunset; after which time it is usually cold enough for a fire, when the wind is southerly, if care has not been taken to shut out the night air.

The streets of Arequipa appear extremely dull

to strangers, owing to the absence of wheeled carriages. There was but one in the town at the time of my visit, which was the car by which the bodies of the deceased were carried to the cemetery in the vicinity.

Among the objects of minor interest in the town, which catch the eye of a stranger, are small flags which are placed over many doors to signify that the common beverage of the country, which is called *chicha,* is to be sold within. We stopped at one of the doors with this sign, just to taste the beverage, and I found it something like weak and very sweet beer. It is extracted from the maize.

When we came to the chief plaza or great square of the town, I observed that it was nearly half filled with immense banks of settled mould, so that although it has a raised colonnade on two of its sides, it was half hidden from our sight wherever we stood. And here I chanced to be eye-witness of a scene which I shall presently more particularly describe. It was one well worthy of a stranger's notice, and afforded an illustration of the influence of the clergy over a numerous class of the people.

We are apt in England, to look upon the Romish religion as a very odd system of Christianity and very unsuited to the age in which we live. But some Christian system or other, must exist among all civilised people; and perhaps no considerable reformation of the ancient Church can take place among any people whose civilisation is of Spanish origin, without the concurrence of events over which man has little or no control; we

must therefore look with charity upon the usages of this superstitious people.

The South Americans, who are for the most part descendants of the Spanish settlers, are so devotedly attached to the religion of their country, which is that of the Church of Rome, though in some respects it may differ from that of the Church of the same name in the more advanced countries of Europe, that all their actions are in a certain degree influenced by their religious faith. The result of this is, that the priests who are generally deficient in education, possess great ascendency over the mass of the population, and to some extent, over their rulers also. It is in their power to direct the very thoughts of the mothers whose children they baptize, whether they belong to the peasant class or to that from which the prefects of the departments or the presidents of the republic are selected. Hence arise usages which naturally strike with astonishment, those who are of a different religious faith.

But to return to what introduced these remarks. As we were crossing the plaza, we heard something like martial music approaching by one of the principal streets; and presently a number of priests made their appearance, marching in procession. In front of them was carried the figure of a saint about the size of life, and after them followed above a hundred Indians of the peasant class, all mounted upon donkeys and armed with shovels and spades. The figure which was of painted wood, and partially robed in green drapery, held a cross in one hand and a lamb in the other, from which it was clear that it was intended for Saint John.

As the leading party in the procession reached the plaza, those who bore the figure of the saint, mounted to the top of the highest heap of dirt, and placing their charge on a pedestal covered with crimson cloth, fixed an umbrella upon his arm, in such a manner as to shade his head from the rays of the sun. At this moment the guns of the fortress fired a salute: then the priests retired, and the Indians dismounting, collected their barrows which were at hand, and began to fill them with the dirt, which they wheeled away from the plaza, with a degree of energy well worthy of the holy work in which it was quite clear they believed themselves engaged.

Mr. Jack now explained to me the meaning of what we saw, which was well known to him. It appeared that some years ago, a row of very old buildings occupied one side of the plaza, and that in removing these and digging for a foundation for others, all the mould and rubbish, none of which could be carried away without passing down a long street, was piled in the open space to await some future opportunity of its being removed. It had however, now been for a long time a great inconvenience to the citizens, and complaints had been made by them to the officials; but it was found that the expense of clearing the place of the encumbrance by any ordinary means would be too great to be undertaken. The bishop was therefore applied to, and he took an effectual measure to obtain the desired end. He gave orders that this figure of San Juan should be brought from a populous Indian village in the vicinity, and placed upon the heap every morning, and that it

should not be replaced on its proper pedestal in the village church until the whole of the rubbish had been removed by the good saint's accustomed worshippers. Hence the strange scene we had just witnessed.

We next visited the Cathedral, which stands at one of the corners of the plaza. It is not large, but is remarkable on account of its lowness, the reason of which I have already mentioned when speaking of the other buildings. Upon entering the edifice on another occasion, I observed, that what is so constantly seen in the Roman Catholic churches in most parts of Europe, was not less remarkable here, and it was the same at the other churches in Arequipa as I had often the opportunity of remarking. I allude to the small number of men in proportion to women in attendance during the hours of divine service.

I shall continue in this chapter the account of what fell under my observation, whether alone or with my friend, during my stay in the town.

The Spaniards in Europe do not seem to be an indelicate people. The disgusting practices we see even in many parts of Paris are not seen in any of the streets of Madrid. But in Arequipa the stranger is compelled to exclaim against a want of common delicacy, even in the fair sex. Walk where you will, you will see some of them seated, as the Arabs would say, on their feet, over the gutters or off the foot pavement, with seeming indifference as to who may be passing by. I never witnessed any thing of the kind in any city in the world before, and I was so much struck when I first saw it, that under some sudden impulse such as distress is apt to

excite, I asked a well-dressed young woman who was thus seated while I was passing by, what was the matter with her, and to my question received the most unaffected and plain answer that it was possible for her to give.

As I walked along the street soon after my arrival I observed a number of animals collected together, which I at first took for young camels, but which turned out to be llamas. These useful creatures which, on account I suppose of their wool are sometimes called the Peruvian sheep, might as well bear the name of the animal for which I mistook them. Though the llama is so inferior in size and strength to the camel, he is a beast of burden in several respects very similar to the awkward animal of the eastern world. His stomach and his habits indeed are more like those of the camel than even his form, so that he requires but little water when on a journey. It is said, indeed, that he will travel for months together without drinking, even when he has not the juicy cactus to feed upon, which to the camel in a great measure makes up for the deficiency of water. His attitudes, his movements, and especially his manner of carrying his head, all remind the stranger of the eastern animal; and, although of the most gentle and docile disposition, he has the same sense as the camel of any addition to his proper burden. If for instance he is overloaded when lying down, he will not rise or stir himself at either the words, or the blows of his driver whom he is at other times ready to obey, but will fret and complain until a part of the load is taken off. If he is overloaded while standing,

he will lie down and fret in the same manner till he is relieved.

This useful animal will carry about one hundred and twenty-five pounds, but a hundred-weight is generally considered a full load. He will rarely accomplish more than twelve or thirteen miles during the day; but if that bear no comparison with the performance of the camel, or of our European beasts of burden, it must be remembered that this docile creature requires hardly any care. Moreover, he feeds upon almost every species of herbage found upon the sides of the mountains, and is driven in flocks or herds of several hundreds, which are all obedient to the voice of the driver. He has spongy hoofs and claws, which enable him to pass over beds of ice with ease, and is well protected by his fleece from any cold to which he may be exposed.

The height of the male when full grown, is nearly three feet, but as his neck is long he appears taller. The female is smaller, but her wool is finer than that of the male. Their colour is like that of the camel when young, or light brown with a mixture of darker shades. In some districts however they are said to be nearly white, and in others nearly black, and occasionally speckled. When they are about four years old, the males and females among those that are kept for work are separated, and the males then begin their training for travelling and carrying loads, but the females are generally kept at pasture and not made to work.

When on a journey, the llamas will not feed during the night; but they usually set off late in the morning, after feeding for a time, and stop again during the day

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if there is any pasture on the way. Their journeys are sometimes long on the higher lands, but they rarely descend to the lower, where the heat is too great, and the atmosphere too dense, for their delicate constitutions.

While speaking of the llama, which must be considered as domesticated, it will be as well to mention three other useful animals of Peru, which seem to be but variations of the same species;—the alpaca, the vicuña, and the huanacu.

The alpaca is only partially domesticated. It is smaller than the llama, and does not generally stand above two feet and a half in height. Its form indeed approaches nearer to that of the sheep than to that of the camel, although its neck is much longer than that of the llama. Its wool which is sometimes white and sometimes black, and occasionally speckled, is finer than that of the llama, is usually four or five feet in length, and is used by the natives to make their bed-clothes and their ponchos.

This animal is kept in considerable flocks or herds, and when tame is carefully fed and tended. It is fearful of strangers, and is said to have a great aversion to being separated from the herd.

The vicuña is the handsomest of the animals above mentioned, and is the most valued on account of its wool. It is smaller than the llama and larger than the alpaca. It generally stands about two feet nine inches in height, and its neck is more slender and longer than that of any one of its congeners, while its wool is fine, short and curly. The colour of the greater part of its body is a reddish-yellow, but its breast is white. It

usually inhabits the higher table-lands of the Cordilleras, where however the vegetation which consists chiefly of a kind of grass that the Indians call *ychu*, is very scanty. Its habits are said to be peculiar. It is found in flocks consisting of ten or a dozen females and only one male. The male, which is guardian and leader of his party, is said to select an elevated position, and to keep watch while the rest graze, and to make a signal on the appearance of any danger, by stamping his fore-feet upon the ground and uttering a shrill cry. Upon this the whole party draw together, and after stretching out their heads and looking around, scamper off at their full speed, followed by their guard, which stops frequently to observe the character of the danger or the movements of the enemy.

But what is related of the fidelity of the female of these animals is most calculated to excite our interest. It is said that, if the male which has kept guard is mortally wounded, the females forgetting their terror of the enemy will all gather around him, and, uttering the most piercing lamentations, remain to be captured or killed, rather than seek their safety by abandoning their natural protector.

Fire-arms are seldom used by the Indians in hunting the vicuña; but their method of catching them in great numbers, is worthy of attention, as it shows something of the character of the animal. They make up a large party of men and women, and traverse the table-lands of the mountains until they find out the animal's particular haunts. They then drive stakes into the ground in the form of a circle, connecting them with ropes to which

are attached little flags at short intervals, forming a circuit of one or two miles, with an opening of about a hundred paces in breadth. The men then approach the vicuñas, and drive them to the opening of the snare, into which they readily enter, but will not approach the sides to endeavour to leap over or make their escape on account of their terror of the flags. When the number that is found is thus secured, the hunters approach them armed with slings made of lines with stones attached, not unlike the well-known lasso. These are thrown with great skill at the distance of twenty or five and twenty paces, so as to coil round the legs of the vicuñas, which are then approached and easily killed.

One or two hundred, or more, of these animals are sometimes killed by a party of Indians within a week. Their skins, which are worth about four dollars each, are the property of the priests, the hunters retaining the carcasses, which when preserved are eaten by them or sold. The flesh is considered to be more tender and better flavoured than that of the llama.

Notwithstanding the constant slaughter of these animals, it is said that they do not diminish in numbers; the wide domain which they frequent, enabling them when they are driven from one of their hiding-places, easily to find another.

The vicuñas are said to be readily tamed when young; but when old, they require more pains, or defy all that are taken, to render them gentle.

The largest species of the family of the domesticated llama is the huanacu, which has by some naturalists been considered to be the llama itself in its wild state,

its mode of life, and the colder climates which it inhabits being the sole cause of the difference. It stands about three feet six inches in height, and varies but little in form from the domesticated animal. Its face is of a greyish colour, and its breast and back are of a light brown, with usually a line along the back almost white. Its wool is inferior to that of the llama. It lives in small herds, of about ten or twelve, and is too wild I believe to have been successfully tamed or made a beast of burden.

But the most remarkable circumstance connected with the llama and the other animals of the same genus is, the estimation in which they were held by the ancient Peruvians who paid them divine honours. The llama in particular, though used as a beast of burden, was actually worshipped by the very men whom he served. Such are the extraordinary contradictions which have been found in the religions, if they may be so termed, which have been invented for the government of empires, as well in the new as in the old world, and both in ancient and modern times.

And here I will venture to suggest the introduction of one or more of the several species of these animals into the British Isles. If they thrive well at the altitude of Arequipa, they ought certainly to be capable of labour on the high lands in Scotland and other parts of Britain; and they would no doubt become equally useful upon the wild moors of the lower lands, as soon as they were sufficiently accustomed to the warmer and denser atmosphere of these regions. If they are inferior as beasts of burden to the weakest of those we employ, we

must remember that this is far more than compensated for by the little attention they require, their capacity for gathering their own food, and their rapid increase, to say nothing of the value of their flesh and wool, the latter of which is already well known in this country.

CHAP. IX.

AREQUIPA — *continued.*

Fête-day Entertainment. — Gross Superstitions. — Disinterment of Bodies of Protestants. — Pretended Baptism of dying Protestants. — Pantheon. — Expenses of Burial. — Mixed Marriages. — Some tolerant Citizens. — Consul Passmore and Family. — Introduction to the Prefect. — Rebellions. — Gold concealed. — Tupac Amaru. — Repatimiento. — Casimiro Tupac Amaru. — Peace. — Apprehensions of Indian Revolt. — Character of the Rebellions. — Progress of the Indians. — Domestic Manners in Arequipa. — Retail Dealers. — Irrigation.

The citizens of Arequipa appear to be so fond of noise, that the cracking of a few instruments, without any pretensions to harmony, fills the whole town with joy. On their fête days, indeed, which occur very frequently, they have no other entertainment out of doors than mere noise, unaccompanied by any such rude harmony as even in countries not much advanced in the fine arts, is commonly mingled with the loudest uproars.

The directors of this popular diversion, as well as of the more serious pursuits of the good people of the town, are the priests. I was awakened on the first or second morning after my arrival, by such a strange cracking as I could not remember having ever before heard; and upon making inquiry at the breakfast-table, I was told, that if I would enter the plaza at noon, I

should be let into the mystery of a rather droll source of entertainment very popular here, and which would be the same as that of which I had heard something in the morning.

On coming to the plaza at the hour named, I found a crowd assembled, and about half a dozen priests, aided by several attendants, busily occupied in setting out in long lines, little iron barrels, five or six inches in length and three or four in breadth, till they reached as far as I could see down the main street towards the bridge which has been mentioned.

These little instruments, though gunpowder is their aliment, have no dangerous qualities, and the noise made by them gives the pleasure above mentioned to the inhabitants of the city. When loaded and spread out to the distance which is in accordance with the degree of sanctity which the day enjoys, and at about two or three feet apart, careful lads lay trains of powder between them, so that when a light is applied to the train by one of the priests stationed near the Cathedral, the barrels at hand take fire, and the flame runs along with rapidity, cracking at every barrel like the loud report of a gun, till the fire reaches round the curves, or to the extremity of the line, which is often half a mile from its commencement. On this occasion the entertainment seemed to be as much enjoyed by the people who were in the plaza, and at their doors in the street, as are the more rational amusements of the populace in European towns on more exciting occasions.

The intolerance of the Spanish race generally on all

religious matters is hardly compensated for by the civil behaviour of their men of education to foreigners who visit either the parent country or the free states which have sprung up in America. We know with what difficulties our ambassadors at Madrid have had to contend, almost up to the present day, to obtain so much as a resting-place for the bodies of their countrymen who chanced to die in Spain. But the term republic, which is given to the government of Peru, naturally gives rise to thoughts which lead us far from the idea of public intolerance, and the traveller starts at finding some of the same vulgar brutality here as in old Spain. An instance I must relate which proves but too well that the South Americans have not all freed themselves from the shocking superstitions which their ancestors planted on the land they inhabit.

There is of course no Protestant place of worship allowed at Arequipa; but if the consequences of the intolerance of the people ended here, there might not be much cause of complaint. One or more of the Protestant countries in the north of Europe exercise much the same indulgence towards the Roman Catholics. But it is about the interment of the dead that I have chiefly to speak.

A piece of ground, outside the Pantheon or cemetery, which is without the town, had for some time been set apart for the burial of persons of the several Christian sects not Romanists, who chanced to die at Arequipa. Very few Protestants, indeed, had died here; but it happened some time before my arrival, that two persons not of the Romish faith, died nearly at the same

time in the town, and that their bodies were buried without the walls of the Pantheon after dark. A short time however, subsequent to the interment, a relative of one of the deceased visited the spot, and to his great surprise, found both the bodies disinterred and placed in a sitting posture against the wall, with cigars in their mouths. I am, however, glad to be able to add, that the proper authorities of the town, upon hearing this, gave orders for their second interment, and I believe that they were not again disturbed.

This piece of infamy seems to have had the following result, which occurred however before my arrival at Arequipa. A plan was devised by the priests for getting the bodies of the Protestants for the future placed within the Pantheon; but it was such as some Protestants might accept, and others reject. It was arranged that, when a Protestant was on the point of death, a priest should be sent for to pass the dying man through a dull and of course senseless adoption of the Romish faith, so as to entitle him to burial within the walls of the proper cemetery.

If this precious Pantheon of Arequipa does not present the same revolting spectacle as the cemetery of Santiago, it is nevertheless found strewed with human bones, skulls, and fragments of funeral clothes which have been thrown aside when the tombs have been opened, either by the grave-diggers to make room for other bodies, or by thieves, to obtain what valuable articles they might happen to contain.

There was much discontent in the town on account of the great expenses attending the burial of the dead;

caused not so much by the charges of the undertaker, for which we have perhaps still more reason to complain, as by the perquisites exacted by the priests. The clergy throughout Peru, appear to have no regular stipends. They derive their emoluments chiefly from fees paid for the performance of their ecclesiastical duties, such as masses for the living and the dead, baptisms and marriages, for which certain perquisites are by law or custom established. But it is quite different with respect to the funeral service, for the performance of which the priest expects a sum proportionate to the value of the property left by the deceased. For performing the service, indeed, over the body of the poorest person, the sum of six or eight dollars is extorted from the nearest surviving relatives; but when the deceased belonged to the wealthier classes, the priests contrive to obtain from one to two hundred dollars.

The clergy at Arequipa have another occasional source of revenue which I may mention, and of which they make the very most they can. Some men who are Protestants, have married the women of the country; but this has been done by obtaining an indulgence, for which large sums of money have been paid to the church. Sometimes, however, after very large sums have been demanded, much smaller have been taken, and the marriage has been celebrated; but this has given rise to scandals that have irritated the bigots, and amused the better instructed people of the town.

It is proper however to remark, that there are men among the educated classes of the Creole citizens of

Arequipa whose opinions are very different from those of the foolish mass of the population; and I believe I may even add, that there are priests in the town who have been almost as much scandalised by the behaviour of the populace towards the Christians of other sects, as even the Protestants themselves. But that these better feelings have arisen from the intercourse between the people of Arequipa, and the English and German merchants of the town, and the consuls who have been sometimes stationed here, there can be no doubt.

One of our English consuls, Mr. Passmore, with his wife and family, who were some time at Arequipa, had left very kindly feelings with the inhabitants. This gentleman was said to have been remarkable for his cheerfulness and liberality, as well as for his attention to business in his public capacity; and his amiable wife had gained the highest esteem of all those whose good wishes were worth obtaining. It must be observed, however, that the Creole ladies in the town are not generally so refined as to render it possible for an English lady conveniently to associate with more than a very limited number.

It is desirable in the South American republics to be upon the very best terms with men in authority. Nobody knows how soon, or to what extent, this may be useful. My friend Mr. Jack, therefore, took an early opportunity of introducing me to the prefect of the department, with whom he was upon very friendly terms.

On coming to the palace, we found his excellency

Señor Goyenechi at home. He received us very politely, and seemed solicitous to give a stranger a favourable impression of the province under his government. But the topics of our conversation which interested me the most, concerned the people in the province, who are descended from the ancient inhabitants of the country; and I am able to say, that he spoke in the highest terms of the Indians generally, and did not hesitate to declare that, since they were now Christians, nothing but their ignorance of the Spanish language, which however many of them have acquired tolerably, rendered them in any way inferior to, or less highly esteemed by the authorities than, the Creoles, with whom sooner or later they would hold equal rank.

We had also some conversation concerning two remarkable rebellions of the Indians against the Spanish authorities which took place at nearly the same time shortly before the independence of the country, one of which was led by Tuhacumarron who was born at Tongoazuca, and the other by Casiqua. The chief interest in the accounts arose from some of the circumstances which attended the rebellions. Tuhacumarron, it appears, levied a respectable force, took possession of Arequipa and marched on the capital of Peru; but meeting on his way some Spanish soldiers, he was defeated, himself and many of his followers were taken prisoners, and he was tried with some of his party for treason and condemned to be shot. But before the sentence was carried into execution, he sent a message to the prefect, informing him, that on condition of his being released, he would introduce him to a cave in the

mountains where an immense quantity of vessels of gold had lain since the first appearance of the Spaniards in the country. He stated moreover, that the quantity of this gold was sufficient to enrich, not the prefect only, but even the government which he served, to an extent surpassing the imagination of Europeans. No attention however, was paid to this communication, and Tuhacumarron was executed, and nothing further was heard of the gold.

But whatever may be the reality, this at least is certain, that an impression still remains in the minds of the people of the country, that the cave and the gold vessels referred to by the Indian chief have a real existence. But to search the vast Andes for the treasure, without any particular indication of the district in which it might be likely to lie, would be a somewhat hopeless undertaking, and I do not believe that any time has been wasted, by the public functionaries, in so doing, though it is well known that many private persons have tried by every means in their power to discover the reported treasure.

The rebellion of Casiqua, the other Indian chief, seems to have had much the same success. This chief appears to have been a hero in soul, but was very deficient in his plans, which appear to have been laid with as little foresight as it is possible to conceive. He was defeated and taken prisoner, and condemned to be shot with a number of his comrades in the chief plaza of Arequipa, where the party were brought out and seated on chairs. When the priest came to perform the last offices of religion, to which Casiqua submitted, he accompanied

his admonitions with an assurance to the condemned man, that his condition was indeed enviable, as he would after receiving the unction be in a few minutes in a state of happiness, of which he did not dream. To this Casiqua replied: "Señor, that being the case, you need at least envy me no longer, for I shall have much pleasure in exchanging places with you, and resigning all this happiness entirely in your favour." At this moment the priest drew back, and the fatal volley killed the chief and all his party save one. It will give some idea of the manner of conducting executions in Peru, to mention, that the man who was not shot, whether by accident or design, but who fell to the ground with the rest, was picked up and pardoned.

While speaking of these insurrections I shall mention two other attempts of the Indians to regain their freedom. The first of these was headed by Tupac Amaru, who was an acknowledged descendant of the last of the Incas. The immediate cause of the commotion on this occasion, was the rigour attending an exaction called the *repartimiento*, upon which I must first make one or two remarks.

It appears that soon after the conquest, an arrangement was made for the distribution among the Indians, of such articles of Spanish manufacture, as were supposed to be the best adapted to aid their progress in refinement; but this by and by became a source of oppression, which was practised by the authorised distributors, who became traders, and after purchasing their goods at a low rate at home, sold them in Peru at exorbitant prices. Even articles that were not of the

smallest use to the Indians, were forced upon them, and the payment was exacted with the greatest rigour. At this time, Don Antonio Ariago, the corregidor of Tiuta, made a repartimiento to the amount of more than 300,000 dollars, which was enforced with so much cruelty, that he was seized by the descendant of the Incas and immediately hanged; and this led to the rising of the Indians throughout the neighbouring country.

Tupac Amaru was now invested by his countrymen with the title of Inca, and maintained an active war with the Spaniards for several months. After the capture of some towns and villages he was preparing to advance on Cuzco, when, himself and his whole family being made prisoners by the Spaniards, he was executed with his wife and two sons, and several of his followers of high rank.

But the calm which succeeded the termination of this revolt was of short duration. The barbarities committed by the Spaniards at the execution of their prisoners, stimulated the Indians with too strong a desire of revenge to be curbed by any terror of the executioner; and again assembling, they appointed to the command, Casimiro Tupac Amaru, the brother of their late chief.

They now commenced operations by burning several villages and murdering all the white inhabitants, after which they took possession of the town of Sorrata, and put the whole of the white and coloured inhabitants amounting it is supposed to 20,000, to death, with the exception of the priests and monks, who are said to have been between eighty and ninety in number.

After this they marched towards the western country, defeating several Spanish detachments that were sent to intercept them, and spreading alarm up to the very capital, which they would probably have reached, had not the Spaniards effected their destruction by means often more powerful than arms against irregular bands. They bribed a traitor among their enemies to conduct a detachment of Spanish troops to the secret place of meeting of the Indian chiefs, who were all taken prisoners and executed, upon which the rest of the insurgents withdrew, some to their homes and some to the neighbouring forests.

This seems to have been the last serious revolt of the Indians, in which it is said 100,000 lives were sacrificed; but its chief result, was its tendency to annihilate their nationality. Their music and their games were now prohibited, and even the use of their mother tongue was forbidden. One advantage, however, they derived, and this was the abolition of the *repartimientos* which had been the entire cause of the revolt.

Peace however was now established in Peru, which continued with little interruption until the breaking out of the War of Independence, when the Indians were in some instances enrolled as conscripts rather than volunteers, and were made serviceable to the cause of the Creoles. But it is certain, that upon the whole so slight a recognition has been conceded to them, of the rights to which they have a just claim in the land of their fathers, that apprehensions are entertained that these children of the soil will, before any long period of time, again struggle for, and even regain, their na-

tural inheritance, and establish some modified form of the ancient system of government in Peru. Should this occur, the penalty which the descendants of the Spanish conquerors will assuredly pay, will far exceed any horrors that have been at any time recorded of the wars between different races, from the time of the discovery of America.

There is very little political interest felt among the independent classes with whom foreigners residing in Arequipa associate. A gentleman of the town well acquainted with the character of his countrymen, and who, on account of his abilities, it was much regretted did not seem to take any interest in the politics of the country, said, when I conversed with him on the subject: "There is nothing Sir so disreputable in Peru, as to be mixed up in any way with the government. One of the drawbacks to our success has been, the hatred of the Spanish race to foreigners, which is a feeling inherited from our European progenitors. Santa Cruz, whose grandfather was an Indian, is perhaps the only political character in South America, who has ever quite risen above this feeling, so hurtful both to our success and to our reputation."

While mentioning what is to be regretted in the Peruvian government, it will be as well to speak of one virtue for which the present legislators of the country deserve considerable credit. When the Spaniards governed in Peru, the Indians were not allowed to enter the colleges, and they remained without even the elements of knowledge. Since the declaration of independence, however, this has been changed; and, at

this time facilities are given for their receiving the very best education. One indeed of the members of the legislative assembly, when I was in Peru, was of the pure blood of the ancient race.

I may now perhaps make a few remarks upon the state of domestic manners at Arequipa without affecting the moralist.

Under so rude a government as that of Peru, it is not remarkable that, although institutions for education exist, their influence upon the morals of the population should not have been great. I confess, however, I was rather struck by the appearance of order on Sundays. The shops are shut as closely as in an English town. There are few promenaders upon the Alameda; but the greater part of the fair sex of the industrious classes, are to be seen at the windows or on the steps of their doors very highly dressed. Yet although everything looks fair, the stranger finds upon inquiry that such of the women as are quite unconnected with Europeans, are sadly deficient in those delicacies of which their sex are the great conservators in every well regulated state of society. It is generally, indeed, said that they are prudes before marriage, and great tormentors of their husbands after, and that dress and rich ornaments are the very sum of their ambition. They are generally loaded with bracelets and rings, and are usually half veiled when out of doors. But the darkest phase of their character, as it is related to the stranger, is their conduct during the time most trying to their sex, which leads to a great loss of children that must in

some measure account for the decrease of the Creole population.

The young men of the town are generally dissolute in the extreme; and those who come out from Europe in the service of the merchants are apt to run into extravagance which would never have entered into their heads at home, and are often deeply in debt. A young gentleman who came out from Liverpool and was engaged in Mr. Jack's office, while I was at Arequipa, was shocked at the example before him; and upon his hesitating to purchase and keep a horse, he was regarded as a mean youth, which was quite the reverse of his real character.

The retail dealers in Arequipa are of a very low description. Although the wholesale commerce is almost entirely in the hands of foreigners, the inferior branch is generally carried on by the Mestizos or people of the mixed race, and the Creoles, who are, with some exceptions, a most dishonest set of fellows. It is difficult for the foreign merchants to know how to deal with them. They generally begin by taking goods upon credit, and are wanting continually fresh supplies before paying for what they have previously taken; and they sometimes procure these with so much art, that they are enabled to get largely indebted to different merchants. This however is not known to their several creditors, until they fail, when very often it is certain they have amassed large sums, though this cannot be proved, as they keep no books, which renders it impossible for any one to ascertain the real state of their affairs. Several of the rogues failed at the very time I was in the town,

and some of my English friends suffered great losses even without the satisfaction of knowing how.

Although Arequipa is in the desert, the soil around the town, and along the river, is made extremely productive by irrigation. The descent indeed of the river is so steep, that the cultivators are able, by cutting little passages for the water, to distribute it in every direction below the place at which it is made to issue from the river. It is, nevertheless, not until five years after the first irrigation, that the land can be successfully brought into cultivation.

The grains of Europe generally thrive well on this soil, and produce two, and sometimes even three crops during the year; and there is a very productive herb called *alfalfa*, which is in fact our lucerne. It is chiefly cultivated for the use of the mules and the donkeys.

Without this continuous supply of water, hardly anything would grow in this part of Peru; and as a proof of the excessive dryness of the atmosphere I may mention, that it is even sometimes difficult to write, on account of the rapidity with which the ink dries in the pen.

The trees by the river are generally willows and poplars, but there is a great deal of bushy wood, which is similar to our elder, and is called *sauco* by the Creoles.

CHAP. X.

BATHS OF YURA.

Set off for Yura. — Companions. — Rugged Path. — Views of the Mountains. — Views of the Pampa towards the Sea. — Remarkable Phenomenon. — Plains with Salt oozing from the Soil. — Arrive at the Gates of the Establishment. — Difficulty about entering. — Want of Room. — The Superintendent. — Droll Accommodation. — Visit to the Baths. — Indians Bathing. — Character of the Baths. — Ladies Bathing. — Little Mishap. — Our Disappointment. — Remarkable Effects of the Baths. — Cold at Night.

I SHALL in this chapter give some account of a visit which I made with two gentlemen of Arequipa to the mineral baths of Yura.

My curiosity was much excited by the accounts which I heard of the cures performed by the use of them in many dissimilar complaints; and, as I had still some remains of rheumatism upon the chest, proceeding from the changes of temperature to which I had been exposed during the earlier part of these travels, I thought they might be beneficial to myself, and two of my friends volunteered to accompany me.

On the 18th of August, at an early hour in the day, Mr. McAndrew, Mr. Marden and myself, set off together for the baths. We rode horses, which are better here for the saddle than mules; and as we had heard that the rooms we should occupy were without any sort of

furniture; and, as Mr. Marden and myself contemplated remaining about a month, we took with us a table, chairs, beds and utensils for cooking, which were all carried by three mules.

The distance we had to travel being about seven leagues, we dispatched the loaded mules, an hour or two before we set off ourselves, hoping by so doing to arrive with all our baggage even before it was dark, notwithstanding the very bad accounts we heard of the road.

On leaving the town, we took a southerly direction nearly parallel with the western Cordillera of the Andes. For the first few leagues our way was over a plain of gravel and sand; but we soon found ourselves ascending the rugged and irregular steps of one of the lesser chains of mountains, from which we obtained a view of the country from the loftier summits to the valley of Arequipa, in one direction, and across the pampa, from the heights we had ascended to the ocean in the other.

As the lower country came under our view, it first seemed like a sea from which clouds were rising; but it soon presented that remarkable natural phenomenon which is called by the Spaniards, the *espijeo*, and by the French the *mirage*, but for which I do not believe we have any proper term. The hills and the plains which lay between the heights upon which we were travelling and the sea, were presented to us, as if we were looking through powerful telescopes, upon objects at a great elevation, while their bases seemed resting on the clouds beneath them. The view indeed was altogether so transporting, that we might have fancied

we were looking upon the material substance of some other planet which had approached and almost touched the earth.

As we moved on, the scene several times changed. Sometimes we appeared to see

> "A pendent rock,
> A forked mountain, or blue promontory
> With trees upon' t, that nod unto the world
> And mock our eyes with air;"

At other times there seemed to be cities and forests spread over the rude wastes of colourless earth; and then a sea appeared upon which were seen many islands, and the faint shadows of vast fleets that were sailing between them. The view over a pampa was not new to me, but it was the first time I ever beheld this remarkable phenomenon, which, however, I afterwards heard, was always to be seen here, when no wind interrupted the rising of the thin vapours which issue from the soil of the lower country.

During the afternoon, we passed over a narrow plain between high lands, where we observed the ground was covered with salt, and where there were several small buildings used in the preparation of that article of commerce for the markets of Peru, and for exportation. The precious mineral it appears, here issues everywhere from the ground in small patches, after the falling of the dew in the evening, and is gathered and clarified before it is removed from the place.

Our way became more rugged and precipitous as we proceeded; and late in the evening, as the light dimi-

nished, we found it difficult to prevent our horses falling. There was no moon, and we found the light of the tropical heavens at night more deceptive than we had expected, so that we did not reach the baths until two hours after dark.

It has already been remarked, that the traveller in South America will often be reminded of the style of building, and of the manners, in the East. The baths of Yura are a remarkable instance of this. The little cluster of houses for the accommodation of the visitors, and the building over the baths, are all placed irregularly in the valley from which the springs issue, and to which there is but one approach, as the other sides are everywhere precipitous and without a road. At the entrance, we found the bare walls of a small stone church on one side, and the walls of some of the houses on the other. The folding gates which were supported by massy stone columns, were closed.

Our guide, however, alighted, and with a large stone fell to knocking most vigorously, under the apprehension that the inhabitants were all sleeping; and when a voice feebly demanded who was there, and we announced ourselves, I was sensibly reminded of a Syrian convent, where the porter with tremulous voice asks some question to discover what manner of stranger wishes to enter. Several inquiries were made and the answers given, after which the gates were opened, and our cavalcade filed in; and following the guide, we turned under an arched way built very much in the Arab style, and issuing from this, found ourselves at once in the midst of the hamlet where the visitors dwell.

Our prospects however for the night were not flattering. The porter who gave us entrance, informed us that there was neither a house nor a room in the whole place vacant, and advised us to proceed to the village of Yura, at the distance of about half a league further, where he assured us we might get fairly accommodated for the time of our stay. But when we considered the difficulties we might encounter on the road at so late an hour, and the distance that we should have to come daily to bathe, we did not feel much disposed to take the good man's advice; so we presented him with a letter we had brought for the Superintendent Señor José Novérol, an Indian, and requested it might be delivered immediately.

It was not our intention to disturb the official, who we doubted not was sleeping; but we knew that we were very warmly recommended to his care, and expected that orders would be sent to put us in some place or other within the compass of the establishment. It happened however, that the worthy gentleman came to us as soon as he received the letter, and expressed himself very anxious to serve us.

There are no inhabitants at the baths but the visitors, who obtain permission at Arequipa to occupy such of the dwellings as they may require. Those of which the hamlet was composed were but eight or ten in number, and were fully occupied. But as we were supplied with all that was necessary to our comfort, save a roof to shelter us from the damp of the night, he conducted us across the little vale, which was bounded on one side by a deep ravine and by high cliffs on the other, and intro-

duced us to a stone cabin about eight or ten feet square, covered with reeds; and although this was not over inviting, it seemed at least to have room for our three beds. It had, indeed, only half a door, and was evidently the place of resort of several donkeys which though they were now grazing upon the fresh herbs of the valley, probably took shelter here from the rays of the sun during the day. It had two holes in the walls for windows, one of which was formed like the loophole of a fortress, and looked upon the vale, while the other which was on the side of the ravine, seemed as if it had been pierced by a cannon ball from the opposite side.

The Superintendent had brought with him a candle which he now stuck against the wall without any danger of its catching anything inflammable; and in one of the corners we found a shovel with which we cleared away the rubbish; and as the night was cold, we made a little fire in the open air, took a humble repast in which the Superintendent joined us, then spread our beds, and after taking leave of the good Indian, laid down for the night.

On the day after our arrival we rose before the sun, that we might be as early as possible in the baths. As we had not before seen the place by day, we were now much struck by the scenery around. The little abode where we had been sheltered during the night, stood upon the brink of a deep fissure that was connected with a broad ravine, on the opposite side of which rugged and sterile mountains rose to a great height. Upon the sides of these were ledges which

produced grass and small willow trees similar to some that were growing about the ground around the vale; and a few steps above us on the inner side of our little field were seen the fronts of the greater part of the small houses of the hamlet, some of which had colonnades, and others terraces.

The baths, to which we had no one to direct us, were evidently in a large building at the distance of several hundred yards from the centre of the hamlet, and placed somewhat lower than the spot upon which we had passed the night; so we set off to examine them and perhaps make a first trial of their effects.

We first passed the cluster of houses, where there did not appear to be a soul stirring; so that as we descended towards the baths, we congratulated ourselves, that at that early hour, we should have at least the choice of the best, in case there should be any great difference between them. We soon found, however, that we were mistaken; for upon entering the building, we observed a parcel of decidedly dirty Indians, some standing about the open baths, and others bathing; so that as we had no inclination to mingle with such company, we remained only long enough to make a slight survey of the place.

The building which encloses the baths or bathing pits within its walls, forms a chamber of about a hundred feet in length by sixty in breadth, in which there are six or eight pits which are all filled from the same source, though they differ in the temperature of the water, in proportion to their distance from the spot at which the spring issues.

Satisfied for the present with this slight glance at the place, we came out to take an hour's walk along the side of the hills, in hopes of finding a better chance of bathing on our return.

We were no longer absent than the time we intended; but upon re-entering the bath-house, we found in one of the pits, which we heard was that to which a preference was always given, a lady who was the wife of a merchant of Islay, and had come thus far for the express purpose of trying a course of these waters, and a young lady whose acquaintance I had already made at Arequipa; and there were two Creole ladies waiting for a party of Indians to get out of another bath, which we heard was the next in estimation.

The pits are about six or seven feet square, and sufficiently deep to allow the bathers to stand upright in them; and as the ladies are fully robed while bathing, there was nothing indelicate in our standing for some time chatting with my fair acquaintance and her companion, while we were waiting our turn.

After about half an hour, the ladies informed us that it was near the time for them to come out of their bath, which induced us, from a feeling of delicacy rather unusual in these parts, to retire so as to give them time to pop into one of the little cells within the bath-house, with curtains before them, which were used as dressing-rooms.

We did not remain long outside the bath-house; and upon re-entering, to our surprise, found the bath we had waited for already occupied by two Indians, one of

each sex, who had jumped in as the ladies came out, and were now as comfortably located as possible. Upon observing this, rather than wait any longer, we determined to try another bath; and after putting off our clothes behind one of the curtains, and tying round us the partial covering with which the men are provided, we jumped into the first at hand: but upon finding this much less warm than we expected, we came out again, and unceremoniously popped into the bath with the two natives, who took no notice whatever of our intrusion.

We soon ascertained, however, that we were in a bath the temperature of which was only tepid; and as this was very different from what had been represented to us, and from what we required, as well as from the temperature at which upon particular inquiry we found they had at one time been, I at least was so much disappointed as to resolve upon taking no more of them. My friend Mr. Marden, however, proposed to take them for two or three days, and I determined in the meantime, to try the effects of the waters taken internally. We therefore made our arrangements for that time; and Mr. McAndrew, who had not intended to stay, left us the same day to return to Arequipa.

If I could add to this slight account of my visit to the baths of Yura, anything with certainty respecting the components of their waters, I should be very glad, but I believe they have never been analysed, except too rudely to admit of anything certain being said of them. Several persons who seemed to know something of the

matter, gave me different accounts, and I am disposed to believe that all that can be depended upon is, that they have been used with beneficial effects by the natives from a time long previous to the arrival of the Europeans, and that of late years they have been chiefly taken for rheumatism, affections of the chest, and nervous complaints, from which it is probable that they are at least sulphurous and ferruginous.

My friend's experience during our short stay, was too little to lead to any practical knowledge of their effects; but I had the pleasure of seeing the lady of Islay again, some time later, when she assured me that she had received great relief from a nervous affection from which she had been suffering a considerable time. The young lady I did not see again. The malady from which she had been suffering, or one of its symptoms was excessive thirst, which I heard was at least relieved. Taken internally I may say from my own experience, that the waters are slightly constipating.

A medical gentleman of Arequipa informed me, that patients were frequently sent to these baths after suffering from any of the diseases prevalent in the town, which were, pleurisy, dysentery, the typhus fever, and affections of the lungs.

Our time was spent during our stay, in exploring the barren hills around our abode in the mornings, and in the agreeable society of the ladies in the evenings. The room in which they passed their time was small, and was warm during the day; but such was the cold at night, for we must now have been between eight and nine thousand feet above the level of the sea, that the

door was kept closed and a hole in the roof for the admission of air during the day was carefully stopped at the hour of sunset, to prevent the night air from entering.

In less than a week we returned to Arequipa.

CHAP. XI.

JOURNEY TO CUZCO.

Meet a Companion to travel with. — His Character. — Objects of his Travels. — A gay Dinner Party. — Revelations concerning the Sierra. — Speeches. — Departure from Arequipa. — Overtake a Party of Travellers. — My Fellow-traveller's Disposition. — Character of the Road. — Mount Misti. — Accommodations at Chequata. — Welcome from a Stranger. — Our Host once a Soldier of the Royal Army. — His matrimonial Alliance. — Earthquakes here. — Philosophy of our Host. — Education of his Children. — My Companion's Opinions of Protestantism. — Effects of his Communication of them. — Our Host's religious Opinions. — His Speculations.

After passing a very agreeable month under Mr. Jack's hospitable roof, I found myself sufficiently accustomed to the air of this altitude to continue my travels; so having obtained as much information as I required for my journey towards Cuzco, which I intended to perform without any companion save a native guide, I began to prepare for my departure. It happened, however, while I was thus engaged, that a Spanish gentleman arrived in the town, who was about to undertake the same expedition as myself; and as it was thought that we should be very good companions in the rough journey before us, our friends introduced us to each other, and the arrangements for setting out in company were forthwith made.

But before commencing the account of our passage of the *Sierra*, or high lands of the Andes, I must say a few words of my future companion and of his friends, with whom I spent a very agreeable evening before our departure.

It will be remembered that, among the many insurrections and revolutions in old Spain with which the religious world has been entertained, there was one in particular which happily led to the suppression of those abodes of idleness, and sometimes of iniquity, which had so long degraded that fair land. I mean the monasteries. It may also be remembered, that the outbreak which led to that result, took place at Barcelona. My companion for this journey was Señor Rivadeneyro, the foremost leader at that place, who, at the head of the civilians, contributed largely to the delivery of his country from one at least of the plagues that have so long polluted the land. He was at this time associated with those who have long tried in vain to establish a new era in their political and social existence, by the deliverance of their country from the tyranny of those whose object has ever been to depress the people, by encouraging submission to the dictates of the clerical power.

The objects of Señor Rivadeneyro's travels were different from mine.

This gentleman who was now the principal publisher at Madrid, had undertaken the publication of a work which was to comprise all the Spanish authors from the earliest times, and he had come out to visit the American republics which had been colonies of Spain,

for the purpose of obtaining subscriptions to this work. He had been well furnished with letters from high officials in the old country, to the presidents, governors and prefects in the different states; and, after visiting Chili, was now on his way to Cuzco.

But to return from this digression. Señor Rivadeneyro called upon me, on the day after our introduction to each other, in the company of a Spanish merchant with whom he resided, who had determined upon giving a dinner in honour of his friend before his departure. To this he now invited me, and I had the satisfaction of being present.

I have little to say about this dinner, in regard to the dishes of which it was composed. The courses however were sumptuous, chiefly in the Spanish style, and the wines were of the finest quality. Nor have I much to report of what passed, but record the circumstance and what we heard on the occasion, as slightly illustrative of the character of the South Americans. It was, indeed, in many respects, far more like a British farewell dinner among friends, than any thing of the kind I have since witnessed during travels in Spain.

The number of guests invited to meet my travelling companion, was eighteen, among whom there was no Englishman except myself. The portion of the conversation at the table which most interested the travellers, consisted chiefly of anecdotes connected with accidents in the Sierra, all of which tended to show the necessity of great caution while travelling on the high lands.

One of the guests informed us, that a young English-

man engaged to come out to some commercial house at Paz, the capital of Bolivia, had died on his journey from Islay, before he reached ten thousand feet above the level of the sea. This we were told was not an uncommon occurrence, on the first journey of those who were very young, or very old. But this gentleman was strong and full-grown; and the immediate cause of his death seemed to be his having undertaken the journey too soon after his arrival in the country, and after a little indulgence at dinner the day before, which had unfitted him for the respiration of the lighter air of the mountains.

The particular manner of this young man's death deserves to be noticed. It appears that he at first merely complained of weakness or fatigue, and alighted from his mule to rest a short time; but that he no sooner did so, than he began to grow weaker without apparently any suffering, and in less than an hour ceased to breathe.

Several other little anecdotes were related, all of which tended to show very plainly the necessity of great caution, especially on the part of delicate and unprepared travellers, to obviate the effects of the rarefied atmosphere at any considerable height, and made us very cautious ourselves, more especially as my companion for the journey was perfectly new in the country, and still suffering from the same difficulty of respiration which, I have mentioned, I felt so severely after my arrival at this town.

As our dinner proceeded, the wine flowed freely, and the party became very gay. There were indeed

plenty of speeches; but they were not made in a formal manner, or even standing, this latter circumstance arising probably from the same cause as that which gave rise to this manner of speaking in the Chilian assembly, where standing, it has been said, gives the appearance of menace. But one in particular, by the gentleman who was our host, expressed the wishes of the whole party for the safety of the travellers during their weary journey, and for the success of their undertakings; and this was well responded to by my future companion, who, after thanking our host, expressed his regrets at the change of diet we should certainly very soon have to undergo. The dinner then concluded, and we separated without having been introduced to any ladies.

On the 13th of September, six mules came into the spacious quadrangle of Mr. Jack's house at an early hour, two of which were for the travellers, one for the guide and the remaining three for the baggage, which consisted of beds and cooking materials, besides our portmanteaus. Señor Rivadeneyro made his appearance soon afterwards; and when our beasts of burden were loaded, we bade a warm farewell to my hospitable host, to Mr. McAndrew the leading gentleman in Mr. Jack's business, and a party assembled to see us off, and commenced our journey.

We had scarcely entered upon the frightful wastes of sterile *quebradas* which surround Arequipa, when we overtook a party, which had left the town shortly before on their way to Puno, which was for nearly two days of the journey the same as that to Cuzco.

The party who were all mounted, consisted of a father, two daughters who were children and rode in sedans fixed on the backs of their mules, and the guide, with several baggage mules; and the gentleman received us with many regrets that we were not all going further upon the same road.

As we proceeded, I found my saddle, from the manner in which it had been put on, cause me so much inconvenience that I alighted to remedy the defect, which I did not expect would occasion more than a few minutes' delay. It turned out, however, otherwise, and while I was occupied, the rest of the party disappeared along the winding paths among the cliffs and hills, without observing that they had parted from one of their companions, which when our number is considered was pardonable enough. I found, however, that the arrangement of my saddle was not so easy as I had expected. It was so badly set, indeed, that I could not venture to remount without a change that was difficult to make; so I continued my efforts to put it in order, at the same time expecting the return of the guide to afford me some aid.

After I had been occupied in this manner for about half an hour, the good man arrived, accompanied by my travelling companion, who, to my great astonishment, without asking a question began to heap reproaches upon me for the delay I had occasioned. But it so happened, that at this very moment, and before I had time to reply, while he was spurring his horse, the animal fell and threw him over his head; and we picked him up so much bruised, and one of his

hands so strained, as to put an end to the dispute, which seemed about to grace our entrance upon the tedious journey.

Although this seems a trifling circumstance to record it was not a matter of indifference to me to find at this time that my companion for so long and rough a journey was of such an excitable disposition as to be thus easily put out of humour. Travels, and their difficulties, were not new to me. I have indeed made journeys with men whom I have known to have been friends for many years, and even with near relatives, who have separated in ill humour upon the way. And what is more, I have travelled with young men, who, when we were pilgrims at Jerusalem, quarrelled about the merest trifles, and indulged their humour to such a degree as to render it difficult to prevent the shedding of blood by the very mount, where the Author of their religion gave up His life for the sins of the world. Moreover, I cannot say that I have not, at some time, experienced difficulties in which I could not afterwards excuse the part I had myself taken; but I had now long since learned the advantages which attend a calm submission to even real evils that are unavoidable; so I contented myself on this occasion with addressing to the guide a few significant words upon what had passed, without speaking to the Spaniard who maintained a dead silence, and we rode tranquilly on.

Our road as we proceeded was sometimes precipitous, and generally bordered by cliffs and prominences that shut out the distant prospect; so that it was already late in the day before we had a full view of the famous

Mount Misti, which is the most remarkable object seen from Arequipa. Soon after this, our way was over gravelly steeps, and our course more towards the west, winding round the volcanic cone of the mountain of which we had now indeed a very fair view.

The height of this cone is about twelve thousand feet above the level of the sea. Its summit was at this time covered with snow, save on the eastern side, and the crater was emitting the same thin brown-coloured vapour which we had often seen ascending from the opening while we were at Arequipa. It is, however, disputed, whether this proceeds from the volcano, which may be still active, or whether it be from the effects of the sun upon the snow within the mouth of the crater. Parties, indeed, have been known to ascend the mountain, to have been long absent, and to have certainly encountered great difficulties; but the accounts they have given have not been fully credited, and Mount Misti is still considered a *terra incognita*.

When we had travelled about four leagues, we came to the hamlet of Chequata near which there was a *tambo* or place of refuge for travellers, which we thought we had better leave to our companions, as our guide informed us that there was a family near who he was sure would be glad to receive us. We now therefore took leave of our fellow-travellers for the present, and our guide led us to the dwelling of the chief of the district, which stood in a broad open yard, in which were several out-houses for cattle and fodder.

Though it was now night, we knocked at the door of the house, and being answered by an invitation to

enter, lifted the latch and walked in. A faint light was burning, which just enabled us to see a man sitting upright on his bed with his clothes on, and a rather young-looking woman, who appeared to be his wife, sitting on a stool by the side of the bed with an infant in her arms.

We were no sooner seen than the good man rose, and advancing to meet us, gave us a hearty welcome; and, before asking any questions, offered us the best accommodation he could provide for the night, and shelter and fodder for our beasts.

Our reception indeed was highly gratifying from the evident sincerity with which it was given; and after thanking the worthy mountaineer, we gave orders to the guide to take care of the mules, and in a few minutes sat down to the best supper that it was in the power of our host to provide.

The welcome we received soon led to conversation by which we learned that we had fallen under the roof of an agreeable Spaniard. To my companion this was particularly satisfactory, and we were soon engaged in listening to an interesting account of our host's adventures in the country which he had now adopted.

His name he informed us, was Juan Rumero. He had come out to America as a soldier in the royal army during the revolutionary war, and was made prisoner by the patriots; but upon the acknowledgment of the independence of the colonies he had married his present wife, settled on this spot, named his house Cangalla, after his native town in Spain, and had since occupied himself in raising cattle for which there was food in the

valleys around him, and in aiding the caravans travelling between Arequipa, Cuzco and Puno. His condition, he said, had been sufficiently painful for several years after his settlement; but he added, that he was now doing fairly enough. He had a son of an age to be of great use to him in his business, several other children, and a baby in arms. His health, however, he thought was giving way; and his face and other parts of his body had become full of blotches.

As the conversation proceeded, we were rather amused by an observation of our host relative to his marriage. It might serve to prove, that men may be cut off from all commerce with the world—be buried in the desert —without ceasing to reason upon subjects on which all our minds have instinctively some fixed ideas.

His wife was exceedingly small, and my fellow-traveller asked me in a language unknown in the Sierra, whether I should like to be wedded to a woman of about the same size. This question, strange to say, partly perhaps from our looks, and partly from the good man's own conviction that his wife was, on account of her small size remarkable, appeared to be perfectly understood by him; and, before I had even time to reply, he said very good humouredly: "I chose my wife Señor wholly on account of her diminutive size. She was indeed the smallest woman in the Sierra. The reasons of my choice were these. I was always of opinion that when a woman is small, she attracts more of that kind of affection in man, which a good parent entertains for his child, than when she is otherwise. And if any one of our affections may be said to resemble,

in the smallest degree, those of the Creator for the creature, it must be that which the parent feels for his offspring. Thus, you will observe," he added: "I command, and love: my wife loves and obeys; and our children, whom she instructs, will be better than we."

I need scarcely add, that we expressed our approval of the good man's opinion and choice.

> "Equality of two domestic powers
> Breeds scrupulous faction."

After this, he gave us an account of the effects he had witnessed of that frightful phenomenon the *terremoto* or earthquake, to which the Sierra as well as the lower lands is exposed.

Speaking first of the ordinary shocks, he informed us that these were frequent, but were unaccompanied with noise, and not much regarded. Sometimes, he said, none were felt for several months, but during this time there was always great dread in the minds of the inhabitants. At other times, there were two or three in the course of a month. But when they were severe, which usually happened after a long interval, they were always preceded or accompanied, by a rumbling noise like that of a distant cataract, when the wind carries the sound irregularly, or that which we might suppose would be made by the rush of subterranean waters.

During the remarkable earthquake which happened here about a year since, he said, there was great alarm, and not without reason. His large enclosure was full of mules and llamas and their drivers, besides his own cattle, when the warning of a shock was distinctly

heard beneath the earth. He himself was standing on the step at the door of his dwelling, looking at the crowd, when this was first perceived. The whole of the men immediately quitted their occupations and gathered themselves in the middle of the enclosure, while he himself after calling out his wife and children ran with them towards the same spot. But before they reached this the earth trembled with violence beneath their feet, and they were all thrown to the ground. They were, however, quickly on their feet again, and soon in a place of safety in case the shock should recur; and they had now an opportunity of observing the effects of the earthquake upon their animals. These, he said, all stood motionless with their legs stretched out and their heads bent down almost to the ground, one or two of the cattle moaning though there was no motion whatever in the earth.

A second shock, however, came, but it was very different from the first. During the first they seemed as if they were drawn from side to side; but now they felt for a minute or more, as if some weight were pressing them to the ground, and immediately after this as light as if they were ascending into the air, showing that the shock was in the first case in an horizontal, and in the second in a perpendicular direction.

We asked him what were his feelings on the occasion; when he informed us that he experienced terror of a kind which he could not describe, and that he believed it was the same with all present. His first sensations were a dread that the earth was about to open and bury everything within its bosom.

"But what I felt after this" he added, "was not like the fear of death which I have experienced in other cases. I have faced the bayonet, and stood before the cannon's mouth, and I cannot say altogether without fear. But that was the fear of human enemies, who, one might suppose experienced the same unpleasant sensations as oneself. The prospect of death, however, is generally accompanied by hopes of the future; but during an earthquake the reason is subdued, and my predominant feeling was, that we were utterly lost. It seemed as if the Almighty had abandoned His creatures and His works both material and immaterial, and that all Nature was about to expire; and for an hour or two after the shocks, there was the same appearance of dread among the whole party. Even the beasts stood for some time in the position which they had taken during the shocks, and required patting and reassuring, before they would move from one side of the enclosure to the other."

These were not however the only subjects upon which we conversed with our host. My companion, observing that he had a very sensible Spaniard to talk with, after asking him whether he had heard of the abolition of the monasteries in Spain, on which our conversation happened to turn, and finding that he had only heard a faint rumour, which he had not believed, gave him a genuine account of the principal incidents which had attended that remarkable event. I shall, however, only mention the feelings with which our host seemed to receive this intelligence, and one or two of the observations which he made.

As my companion told his tale, the eyes of his countryman brightened, and when the short account was finished, as if inspired with feelings similar to those of a soldier on hearing of a battle, he said: "Would I had been in Spain! The Church system by the manner it is carried on has been the ruin of the country; and it was that which put it into my head to choose the solitude of the desert in preference to returning to Spain after the war. I am freer in the republic than I should have been in Spain, although we have convents while you are without them."

He then spoke of the doctrines of the Church and the teaching of the clergy, and was most eloquent in condemning both for asserting that the greater part of the human race were to suffer perpetual torments after the termination of their short lives in this world. "How," said he, "can this be consistent with the idea we have of the goodness of the Creator which cannot be false? He who knows the end of all things which He has made, must have permitted the reign of evil in this world for some good unknown to us, and possibly for the very purpose of fitting us for a state of perpetual enjoyment. He cannot reserve His own creatures for perpetual torment.

"If I could believe," he continued, "that all I was taught were true, I should not only be deprived of my hopes of the future, but what would be many times worse, I should be unable to believe that the Almighty is a beneficent Being which we all from the beginning seem innately to know.

"Is it possible," he then said with emphasis, "that a

beneficent Being could have brought into existence so many myriads of creatures whom we might say He had designed finally to come to a condition of misery of which we can scarcely form an idea, and of which we are told there will be no end?

"I hope, Señor," he then added, "that I have trained my children in the proper love of the Supreme Being without fear, and I have the fullest hopes that they will enjoy happiness hereafter. This state of existence is short to us all, and to many very sad; but my hope is, that in the next we shall be more immediate objects of the Creator's care, and that our enjoyments will be then more intellectual, and unaccompanied by any of the evils we experience here."

My friend seemed at the time too much surprised at the discourse of his countryman to make any reply, and on our host ceasing to speak, turned the conversation into a different channel, by informing the good man that he had the misfortune, as he pleasantly termed it, to be travelling in company with a Protestant, at which our host's countenance expressed feelings which it was difficult to understand until he informed us of an occurrence which this revelation brought to his mind.

"Señors," said he, "I was once lodged with several English soldiers, who were wounded with myself at the siege of San Sebastian, and my curiosity was so much excited by the apparent simplicity and sincerity of their worship on the Sabbath day, that I have never ceased to desire to know more of their opinions and their faith."

Upon this, my friend who was a most liberal-minded man, informed him, as nearly as possible in the very words I shall set down, what he believed Protestantism really was; and I take pleasure in reporting what he said, because it will show the impressions of a decidedly thoughtful Spaniard.

"I must tell you," said he, "that notwithstanding the abolition in Spain of those disgraces to religion, the monasteries, we are still the most unenlightened people in Europe, on all subjects connected with the true spirit of Christianity. During the barbarous ages, as you very well know, the European priests formed the system which we call Catholic, and which may have been suited at the time, for christianising and humanising the masses of the people, who were then sunk in the very depths of ignorance, and were so unrefined, that nothing but mysteries that were striking and incomprehensible were able to affect them. Into this system, however, vice entered, and became so confounded with the more sacred portion of the whole, that by and by, wealth became the grand object of the clerical body. This led to persecution, carried even to torture and murder, to the most frightful extent throughout all the countries of Europe. During this state of things, several priests of Germany who had been preceded in the good work by one in Britain, took occasion to preach against the violence of the times; from hence arose a reform of the abuses in the Church, and the establishment of a system which was supposed to be more in conformity with that adopted soon after the time of the Saviour. In a word they returned to the true religion

of the apostles of Jesus; and this is the Christianity which is called Protestantism, and which now reigns in Britain, and in a great part of Germany; and this has been the cause of a great modification of the tyranny of the corrupt system which still predominates in Spain and Italy, and even in France, though by no means there attended with the same grossness in its practice, as in the other countries."

I shall never forget, either the feeling with which this communication was made, or that with which it was received. It seemed to me as if I had got among philosophers upon the top of the Andes. But what would perhaps have been most surprising to any one who had never been on the continent of Europe was, to find that our thoughtful host, who had heard of the Bible, had never been able to procure a copy, and indeed, had never seen the book, in the Spanish tongue. That he should never before have heard any intelligible account, whether correct or not, of the difference between the religion of Spain and the Protestantism of Europe, was much less remarkable.

We had some little discourse after this, upon the ideas entertained by the parties present respecting the future world; but I shall simply mention those conceived by this habitant of the mountains, in relation to the design of the Supreme Being in the creation of the human species. Let his ideas be ever so opposed to those generally entertained, it is right to remember that they are the genuine reflections of a sincere Christian, acquainted only with a system of worship which his

understanding condemned, and without such means as we possess, of accommodating himself to a system which his reason approved—of one with hardly any knowledge of the life and actions in this world of the Author of Christianity.

"The conceptions which I entertain," said the good man, "concerning the Supreme Being and all his creatures, I have acquired by no study and by no teaching, but simply by impressions proceeding from what I have seen and experienced. I believe that one immaterial Being exists, who has formed and peopled this and other worlds, in which he has placed myriads of living creatures in a state in which there is both pleasure and pain, and that these are equally designed for the fulfilment of the objects of the creation, which I suppose to be happiness to those who are created."

After this, he wandered a little beyond what some persons might deem the just limits of reasonable speculation. "I believe," said he, "that the spirit of man does not now live for the first time, but that it has previously inhabited some inferior form in the lower ranks of created beings, and has by degrees attained the dignity, if it may be so termed, of humanity, which will be its last stage of existence clothed in the perishable materials which it now inhabits. And if this be the origin of the human race, most certainly all the creatures that people this earth will live again. Has not the horse for instance, when tormented from his birth to his death, a claim upon his Creator, which is not the less

real because he is not capable of making it? and is his ignorance of the design for which he was formed any proof that it has been fulfilled in this life? There are at least creatures whose sufferings appear to have been greater than their enjoyments, and this seems in itself to prove that their lives here are but the beginning of an existence which is to be prolonged in a future and better world.

"But returning to our own species," he continued, "I believe, that what we call death, is no more than the return of the body to the substances from which it came, while the spirit revives and remains on earth occupied in carrying on those operations which are commonly called the works of Nature, and which are generally supposed to be performed by the direct hand of the Supreme Being. Such I mean as the growth of trees, and the construction of the bodies of living animals, in which nothing may be perfect until purified from the corruption it has acquired in this imperfect world."

The good man here paused for a minute or two, as if he wished to have our opinions upon the subject of his speculations; upon which, my friend made some objections to his impressions respecting the spiritual world, and the reply to these struck me very forcibly, when I considered the position of the person from whom it came.

"The difference," he said, "between your opinions, Señor, and those which I entertain on this subject arises from the difference of our engagements in the world,

and not from any variation in the construction of our minds. Your mind is doubtless constantly distracted by active occupations, while mine is so rarely engaged, that in order to preserve even my own consciousness, I am continually driven to employ my thoughts with reflections which frequently turn to what concerns the unseen world.

"And now I will just ask you a very simple question. Suppose for instance, that no creatures but ourselves existed on the earth, or that you had lived up to manhood without hearing of, or seeing any other, and that while you were writing a letter a little fly were to settle on the paper before you. What would be your feelings at the sight of this winged creature floating through the thin element which you breathe, and by means which you could not comprehend?"

No answer being made to this question, which seemed to astonish my friend, the old soldier continued his lecture.

"But how much greater would have been your astonishment, if, instead of seeing a fly upon your paper while you were writing, you had during a tranquil promenade upon these hills, met a bull?

"And now let me ask: If you were at any time to meet a spiritual being, the form of whom you did not recognise but whose superiority over ourselves was apparent by his appearing and disappearing at pleasure, what difference would there be in the sensations which you would in this case entertain, and those which you would have felt when you first saw one of the creatures which are now as familiar to us as we are to one another?

Why then should there be a greater difference in form and intellect between ourselves and the spiritual beings who may people this earth, than between man and the inferior creatures which I have named. We are so far, it is plain, from being able to conceive any form superior to our own, that men when they would represent the only one they have imagined, have merely made an attempt to improve the human form, which, instead of being successful has actually disfigured it. This I need hardly say has been done by putting wings upon the angels, whom they suppose to have the forms of men, and these moreover so small in proportion to the body, that in our atmosphere at least, they would not support a swan. This error however is somewhat compensated for by drawing the Supreme Being himself, however foolish or wicked the practice may be, without these deformities. Of the creatures beneath us we are permitted to know something, but of those, who may be of many ranks, above us, we know nothing—that is, of their material natures, concerning which no revelation has enlightened us.

"It seems to me," he now said, "that you are at a loss to understand how such speculations come to enter into the mind of a mountaineer—into the mind of an inhabitant of the sierra of the Andes."

"We are more pleased than astonished," said my friend, "to hear you speak with so much freedom."

"May I say a word or two more," then said the mountaineer, "in the same open manner?"

"We shall be happy to hear anything that it is agreeable to you to communicate," answered my friend.

"Though we are not republicans, our thoughts are as free as your own."

"I must tell you then," continued the mountaineer, "how these thoughts came into my head. My leisure is often very great; and I wander over the desert and the rude hills around, far from the dwelling of any human creature; and, free from any engagements which concern the present, my thoughts are bent upon the past and the future. Sometimes in my wanderings I reach a spot near which you have this morning passed, where I obtain a view of all that vast tract of country between this cordillera and the ocean, and I thence perceive the little city of Arequipa like a bird's nest in one of the valleys amidst the vast undulations of the lower country. There I know that men and women are occupied with the busy affairs by which they exist, and I feel as if I were looking down from some greater elevation than any we can attain, upon the poor inhabitants of this planet, coming constantly into existence, playing their little parts, and passing away; and, from this I am led to reflect upon the character or nature, if I may so speak, of the Being occupied in bringing them into existence, supporting them through the trials they encounter and then removing them to some other abode; and after this I endeavour to comprehend the objects for which such creatures as ourselves have been brought into being, in other words, to discover their ultimate end.

"But perhaps," he then said, "I may have already revealed enough of my particular thoughts, and if I should continue, you may think that I believe myself

capable of instructing those who are better informed than myself."

"You are much mistaken," replied my friend after looking at me. "We should wish to hear what conclusions you have finally arrived at respecting the subjects upon which you have thought so much."

"I will tell you then," said the mountaineer, "with as much brevity as possible. First you must observe, I endeavoured to comprehend something concerning the Creator Himself, which I believed I might arrive at by ascending from the works we observe on the earth, to what we are able to perceive of those in the heavens; but here I was always met by some barrier which I could not pass. Two things only indeed seemed apparent to me. The first of these was, that His power must be what we call infinite, or beyond our conception, and the second, that He must be beneficent. But even here appeared a contradiction which caused me some pains to overcome. If, said I, the power of the Creator is unlimited, and He is beneficent, wherefore should He bring creatures into existence who have sufferings as well as enjoyments. Why should He create anything so imperfect as we find everything in this planet. But after much reflection, I arrived at the conclusion I have before stated, that both good and evil were equally necessary to fit us for the great end of our being. If we had not both these we should have neither. There is a state of being indeed so nearly free from either pleasure or pain, that it is enjoyed by those who have suffered much, and is painful to those whose condition has been happier; from which it seems

probable that both the one and the other are to a certain extent dependent upon our own wise or foolish regulation of our minds in the times of enjoyment and of suffering. It seems to me, indeed, that unless we experience real evils we are insensible to good. Besides, if we had nothing but enjoyment, we might begin to think ourselves independent beings, and yet, did we not experience good as well as evil, we might be without hopes of the future, of which, apart from what the Church teaches, we have no assurance, but from the conviction of the beneficence of the Creator, who could have formed nothing for evil, and the worship of whom should proceed from gratitude and not fear.

"Moreover," he added, "I consider that the space between us and the highest beings in the creation may be so great, that instead of our coming from the direct hand of the Almighty, we may be the work of created beings, who have failed in their attempt to make exactly the creatures they intended to form, and that this has been permitted to take place by the Supreme Being, who has caused us to be left as we were made, for the purpose of more especially showing us what is evil, and therefore teaching us to avoid this in the works we may be ourselves designed to perform hereafter."

"You believe then," said my friend, "that all will be finally good?"

"I most certainly do," said the mountaineer; "and, you must understand me when I say, that I believe that evil is in reality but a means of obtaining enjoyment, the great object of the creation. But to return to where we set out. The power of the Deity, as I have said, I

believe to be without bounds; and that all He may have done by second causes as well as by first, is for good; consequently after this life, and perhaps other stages of being which may not be free from evil, we may expect to enjoy the very state of being for which we were designed, when we shall doubtless see wherefore we have had evil as well as good to deal with here, and when we may hope that all the ill passions which we have often indeed occasionally found so strong in the human species as to deprive men of the faculties most necessary for the preservation of their existence, will be utterly subdued.

"But as to the kind of existence we are finally to enjoy, and what is to be our occupation in any intermediate states, I confess I have not been able to form any conception. But when we see above a dozen worlds revolving round the same sun as ourselves, all subject to great variations, and moreover about a million of suns with doubtless every one his attendant worlds, we may be tolerably well assured that there is room for us, and occupation for us, beyond anything we can form any clear idea of in this world.

"I think often," he then added, "that I hear my parents who died when I was a child, whispering to me, when I am on the heath alone: 'Bring up your children to esteem and practise virtue, and prepare to join us where we are released from the base substance it pleased heaven we should inhabit during our human life.' But sometimes when these visions are less frequent I begin to think the departed have left this world for one more advanced and better adapted for enjoyment."

Such were the thoughts of this worthy Spaniard, which I afterwards put down as nearly as I could with the assistance of my travelling companion.

After this, the little wife came to remind us that it was time to repose, and we laid ourselves down in the same apartment as our host and hostess, and slept very well until the morning.

CHAP. XII.

JOURNEY TO CUZCO — *continued.*

'Distress of our Companions. — Children taken with the Cheroka Sickness. — Effects of the rarefied Atmosphere. — Various Opinions. — Effects of the Atmosphere upon different Animals. — Tambo. — Description of a Tambo. — Character of the Country. — Tambo at Quailiala. — Ducks. — Tambera's Account of the Country. — Renew our Journey. — First Part of the Way agreeable. — Overtaken by Night and Snow. — Loss of the Track. — Danger of the Way. — Reach the Tambo of Geiabivima. — State of the Tambo. — Tambo of Ramuguas. — View of the Country. — Tambo of Renconardo. — Stream of Witchomo. — Ducks. — Indications of Gold Ore. — Tambo of Witchomo. — Improvement in the Country. — Native Industry. — View of Lake Sungi. — Our Reception at the Village. — Account of the Village. — Arrival at Tungasuga. — Inhospitality of the People. — A Coffee-house. — A Merchant. — Cold and Snow. — Three more Lakes. — Village of Yowka. — Town of Quiquikuana. — Indian Bridge. — Ruins on the Way. — Pass through several Villages. — Arrival at Cuzco. — Effects of the Sun upon our Journey.

On the morning after our first night's repose in the sierra, we rose and breakfasted at an early hour, and after taking a warm leave of our agreeable host and hostess, recommenced our journey.

We had not proceeded far, before we were joined by the party we had travelled with on the previous day, when we were surprised to find the two children in close masks. I have not yet mentioned the necessity which the traveller is under in the Andes of covering the

greater part of the face during the day, which would otherwise suffer so much from the reflection of the sun's rays from the ground, as to cause very great inconvenience if not permanent injury. Our method was to tie a scarf round the lower part of the face, which was at least sufficient to prevent any serious mischief; but the father of these two children wore a veil himself, and had his children's faces protected by complete masks.

All the party seemed in very good spirits, until we came to the highest part of the next cordillera, after about four hours' march, when suddenly one of the children was taken with what is here called *sorrochi*, which is involuntary vomiting, the consequences of which are frequently fatal in the sierra. The father was much alarmed, and we stopped and descended from our mules, to aid him in anything that could be done. But while we were considering the best means of relieving the sufferings of this child, who was lying in her parent's arms, the other fell into the same distressing state; and they both continued retching for about half an hour. They were, however, healthy strong girls, and the confidence their father had had in them seemed to be well founded; for they now quite revived, and expressing their wishes to proceed on their journey, the caravan again moved on.

I shall take this opportunity to make a few more remarks, which will accord with what I afterwards learned concerning the effects of the rarefied atmosphere upon persons who for the first time respire on elevated regions. They are not always indeed precisely the same; but there can be no doubt of their arising in every case from

the same cause — the diminished pressure of the atmosphere — and that the various forms they assume proceed wholly from the difference in the state of the health, and in the character of the constitutions, of the parties attacked. The inconvenience suffered by my companion and myself during our travels was that most commonly experienced, and was merely weariness and difficult respiration, with a sense of pressure upon the chest, especially during the night, sometimes accompanied by starting and broken sleep.

It is seldom, indeed, that anything more severe than that which has been mentioned is experienced at a lower elevation than about 12,000 feet above the level of the sea, which we had probably at this time hardly attained. The malady, however, in its severe form, is accompanied by symptoms of the most distressing kind, and is generally fatal.

If the traveller happen to be of a plethoric habit of body, the disease is likely to be most severe. It is then commonly attended with vertigo, dimness of sight, difficulty of hearing, and often a flow of blood from the eyes and the nose, and sometimes even from the lips, and violent pains in the head, and vomiting. But with travellers of a spare habit of body and not very strong, it is more likely to cause fainting fits accompanied with spitting of blood. With persons however in good health, the symptoms are rarely more than vomiting; and more frequently they are confined to weariness and difficult respiration such as I have mentioned both my companion and myself experienced.

As it has been observed that the disease is more pre-

valent in the districts where the metals most abound, there is an impression among the inhabitants, that it arises from, or is greatly exaggerated by the metallic exhalations which are supposed to fill the atmosphere of these regions. This has doubtless, however, arisen from the disease prevailing most among those who come in search of metals, which may be accounted for by the fact that they are generally persons unaccustomed to the atmosphere of the mountains, and the most exposed of any to fatigue. There can be little doubt, indeed, of its proceeding in every form in which it appears, entirely from the diminished pressure of the atmosphere, the effects of which every one experiences in one way or another upon attaining any considerable elevation.

These effects of the rarefied atmosphere are not confined to the human species. They are, indeed equally, and in some instances even more felt by the lower animals of the creation than by ourselves. The horses and mules of the plains cannot for some time travel the same distances in the mountains in a given time, as they can in the plains, nor bear the same burdens in the sierra which they are accustomed to bear in their own climes. When, however, they are brought from the lower country to the higher, and have great care taken of them, they generally, after a few months, become tolerably acclimatised, and perform nearly the same labour as those bred in the elevated regions.

If it should cause surprise that these effects of the rarefied air are so much more remarkable here than any experienced in Europe, it must be remembered that during the journey which I am about to narrate,

we have to pass over heights, four or five thousand feet above the peak of Mont Blanc, and that too in the torrid zone. One indeed of the cities we shall by and by visit, is situated at about the same height, as the summit of that mountain.

Our way now became more interesting. Distant views occasionally appeared, which supplied the want of relief caused by the absence of all evidences of human industry. Early in the afternoon we unwillingly took leave of our agreeable friends, whose road lay more towards the east, in which direction Puno lies; and we never heard afterwards, whether they all reached their destination or not.

Early on the same morning, we arrived at the tambo of Apo, at the distance of eight leagues from Cheguala. But it is necessary more particularly to explain the meaning of the term *tambo*, an Indian word properly signifying house of refuge or inn, which has been adopted by the Spaniards, and is especially applied to the houses of refuge in the sierra.

The mountains, indeed, in which we are travelling are often for great distances as sterile and as void of human habitations as the deserts of Arabia, and since the occupation of the Spaniards the necessity for travelling has induced the people, after the manner of the ancient Indians, to maintain these places of shelter for man and mules on their weary journeys. In general they are committed to the charge of Indian families who happen to be living in the vicinity, or to others who take up their residence near the house of refuge, for the express purpose of keeping it habitable. It must be confessed,

however, that the indulgence of the authorities has not exceeded the limits of the most absolute necessity, for the tambos are generally constructed of mud and stones, have no furniture and frequently no door, and have only occasionally benches of dried mud for the travellers to sit or lie upon.

We had eaten nothing but a few biscuits since leaving Cheguala; but we now made a fire in the open air, and with some dried meat and potatoes prepared a fair supper, while our guide laid out our beds on the ground, in the dreary place of refuge in which we were to lie. We were neither of us, however, strangers to the inconveniences of travelling in high and little frequented lands; and as we were rather fatigued with our day's journey we lay comfortably down and enjoyed a most agreeable night's repose.

The morning after our first night passed in a tambo of the Andes we rose at an early hour, and after making a fire, and again cooking some potatoes and dried mutton, breakfasted hastily, and then renewed our journey.

Our road became now less dreary than it had been on the previous day. The land was better watered, and slight vegetation, consisting chiefly of short grass and the cactus plant, was to be seen growing in the vales and by the streams. At times during this day's journey, we saw for the first time, the wild llamas feeding upon the sides of the mountains; and in some of the valleys, we saw many of the same animals that had been already subjected to the use of the inhabitants.

As early as one hour after noon, we arrived at the

tambo of Quailiala, at the distance of six leagues from the place at which we had passed the previous night; and as the snow was just commencing, with every prospect of its lasting for the rest of the day, we determined to remain here until the following morning.

We rose the next morning at an early hour, and soon after leaving our tambo came to a brook, on one side of which were steep cliffs. Here were many ducks, swimming in the stream; but they were too wild to admit of our shooting any of them, without the sacrifice of more time than we could afford.

When we had accomplished about five leagues, we perceived the ruins of many mud and stone houses, which had the appearance of being the remains of a small town; and we learned from our guide, that there had been a settlement of Indians here within the recollection of men still living. There were now however no human inhabitants, though we saw sometimes llamas, and at other times alpacas or vicuñas, in abundance, feeding, or galloping over the sides of the mountains at our appearance when we turned round any of the headlands or promontories that were along our route.

Our journey during the earlier part of the day, was easier than usual, and after travelling eight leagues, we came to a tambo; but as it happened to be worse than any we had before seen, and full of snow which had fallen the previous night, and as the next station was only four leagues further, we were very unwilling to stay the night here. However we deemed it prudent to weigh the chances to which we might become exposed; so having alighted, unloaded our beasts, and

kindled a fire, we sat down to talk over the matter whilst we rested ourselves.

After some consideration, our guide being very doubtful as to the policy of our proceeding any further before morning, on account of the probability of snow falling, we consulted the *tambero*, or keeper of the tambo, from whom we received a very bad account of the country before us, and no encouragement to continue our journey before the next day. He informed us, that the snow fell here every evening at this season from between four and five o'clock until after midnight, which was indeed much the same as we had already experienced. In spite of this warning, however, as the distance was only four leagues, and the sun was still shining, after we had rested ourselves we remounted our beasts and renewed our journey.

The first part of our way was agreeable. The sun shone brilliantly; and although there were patches of snow to be seen in places sheltered from his rays, and the tops of the higher lands at no great distance in front of us were covered with snow, the tracks were all plain, and there seemed every prospect of our arriving at the next tambo at a very reasonable hour.

We had not proceeded very far, however, before we found that we had trusted the elements much beyond the point that our better reason ought to have fixed; and, when we were overtaken by the night, we became involved in difficulties which threatened our total loss. The snow which began to fall at the usual hour, was at first light, and afforded no obstruction to our path; but the sun had not long disappeared, when the wind began

to blow in violent gusts, the drift of the snow completely concealed our path, and it became perfectly dark.

Our regret at having continued our journey was now very great. We had left a place of perfect safety, and had lost the tracks which were our only guide, without any prospect of finding them before the sun melted the snow again, as it usually did at a late hour on the morning after it had fallen. There was no moon, the cold was excessive, and both our mules and ourselves were fatigued.

We continued however to move on for some time, in the hope that we were in the right course; for once out of our track, even the return of day would bring no relief to us, as there was not a chance of our discovering where we were, perhaps for many days, if at all, either by the bearings of the mountains or by the compass. There was indeed one faint hope to which we clung. Our guide knew we were in the vicinity of a cataract, near which the tambo where we ought to lodge was placed, and trusted that we might find the stream into which the water fell; so with this expectation we continued to move slowly on, although we could not see the distance of ten yards around us.

The wind as we proceeded became more and more violent; but the worst of our sufferings arose from the drift of snow, which swept over the rocky and gravelly soil with tempestuous force.

After this state of the elements however had endured for several hours, suddenly a little after midnight the guide, who was leading the party, cried out that he

heard water falling. Upon this news we all stopped, and plainly hearing the sound at intervals, shaped our course in the direction from which it appeared to come, and within half an hour had the satisfaction of seeing a light at about a dozen yards directly before us, which turned out to be in the very tambo of Geiabivina, of which we were in search.

Our joy at this time may be easily conceived. But it must be confessed, that the good house of refuge required something more than ordinary to give the most weary traveller the satisfaction which we certainly felt. The light that we had seen was a fire made upon one of the benches in the tambo upon which we found two miserably poor Indians sitting. The ground around them was covered with water for several inches deep, without the appearance of having been otherwise for some time; and the smoke was so dense, that it was impossible for us to remain within while the fire was alight. It was therefore put out; and after giving some coverings to the tamberoes to make up for their loss of the fire, we unloaded our mules, placed our beds upon the clay benches, and, in spite of the wretchedness of our abode, slept very comfortably until the morning.

> ——"Weariness
> Can snore upon a flint, when restive sloth
> Finds the down pillow hard."

We were on our mules again at an early hour the next day, and before noon reached the tambo of Ramuguas, at the distance of five leagues. As we heard here that there was another of these places of refuge

at a distance of seven leagues from this, and that the way was good, as it was still early, we determined to remain only a short time to refresh ourselves and our beasts, and then renew our journey.

This tambo was well situated to give travellers a fine view of the country before them. There was indeed a more pleasing prospect than any we had before seen in the sierra. A valley into which we had next to descend lay immediately before us, and beyond this the snow-covered mountain peaks rose one above another in magnificent disorder, while on the lower lands appeared more vegetation than we had hitherto seen.

Our descent was now extremely rapid, but while we were picking our way, the sky became overcast, and it began to snow. There was however, no difficulty about the way, which was rendered plain by the character of the ground; and the clouds dispersing rapidly, our next resting-place became visible while it was at some distance beneath us.

Before the sun set we crossed a brook in which there were many ducks; and after this we passed over a narrow swampy plain which brought us to the tambo of Renconarda which we reached before dark.

The next morning when we arose, we found the ground more deeply covered with snow than usual, and the road very uncertain. However, taking with us one of the young Indians who had been in charge of the tambo in which we had slept, we continued still to descend until we came to the village of Coruro, which we had seen from the higher lands. Here, however, we found but a cluster of filthy Indian hovels, the wretch-

edness of which was much increased by the melting of the snow that had fallen during the previous night.

In the afternoon, we several times crossed a stream called the Witchomo, where we observed ducks in great plenty. One of these we shot and also a *besacha*, which is the rabbit of the Andes.

At the distance of about a mile from the next place at which we stopped, we passed over a bridge across a narrow stream, the high banks of which on one side had every appearance of containing a rich deposit of gold ore. We traced them up a little way, and found the same indications. So convinced was I, indeed, from observations I had before made in gold districts, that the ground here contained more or less of the precious metal, that we should have returned to make further observations the following day, had it not been for the certainty we felt, that the discovery would be useless both to ourselves and the country while the present wretched government endured. We therefore contented ourselves with making a few memorandums which I afterwards gave to my friend Mr. Marden of Arequipa.

We saw during the day great numbers of vicuñas and alpacas, and arrived before dark at the tambo of the Witchomos, at the distance of seven leagues from the last. Here we found two Indians in a pitiable condition of wretchedness and poverty. They informed us they were nearly starving; and as we had no reason to doubt what they said, we gave them as much as we could spare of our own stock of provisions.

The next morning, as we knew we had a long day's journey to perform, we left the tambo at an earlier hou

than usual. Though our way was long, it was agreeable. During the first part of the day, we observed several Indian huts distributed over undulating arable land, which seemed prepared for planting potatoes; and what little snow was to be seen, was lying between the ridges of tilled land. We seemed now indeed to feel that we were approaching a happier region. All that appeared wanting to make the country equal to that in the high latitudes, was the green forests of those fertile regions.

Before noon, we passed over a mountain of no great height, where the scenery was in the highest degree picturesque. In several places it very much resembled that of some of the elevated vales in Switzerland. After this we ascended inclined plains and crossed narrow vales; and late in the afternoon, passed over a high ridge which was covered with snow and seemed to be near the region of perpetual frost and snow.

During the whole of this day, the weather was extremely fine, and the signs of industry which we perceived were highly gratifying. Indian women with their flocks of sheep and llamas were moving about in various directions, many of them carrying and working the *bucca* or spindle with which they prepare their wool for its useful purposes.

As we descended the second ridge of hills which we passed over during this day, we had a fine view of the lake Lungi, and of a village of the same name, which is the place of residence of the prefect or governor of the district, to whom my friend had a letter of introduction, and at whose house we had no doubt we should pass the night.

We reached the village about an hour before dark, and as we could easily perceive which was the residence of the prefect, we rode immediately up to the entrance, at which we found his excellency standing amidst several of his people to receive us. He had seen us descending the hills, and without so much as knowing who we were, had come out of his abode to welcome our arrival. We found indeed before my friend had even the opportunity of presenting his letter, that we had fallen into the very best hands; so that while seated upon a bench covered with a thick carpet, at a large table, partaking of good viands and the best beverages to be obtained, and in the most cheerful company, we soon forgot all the inconveniences and sufferings, which we had endured at the cold tambos in which we had so long eaten and slept.

In the morning before we mounted our beasts the hospitable prefect made a little tour with us among the houses around, of which he was very proud. It was the capital of his little sovereignty, and seemed to be the object of all his cares.

The village is situated by the lake above named, and contains two hundred souls; and, there are no less than two thousand inhabitants within the district, who are nearly all Indians, and are employed in the cultivation of the land, and in such of the simpler arts as the remote district they occupy requires. In the village was a church, with a steeple, two bell towers, and a cross in front, all of which had been much damaged by the lightning.

There is also a kind of plaza here, formed by a few

of the houses, and some mud walls with arched holes in them. These walls give a portion of the place the appearance of a fortress, for which it was probably intended.

The lake is an agreeable object in so wild a region. It is four leagues in length, and about twenty-five fathoms in depth.

We had hoped when we saw this lake and the village from the higher lands on the previous days, that when we reached them we should breathe more freely than we had done for some time; but, whether from the rarity of the air, or from the fatigue we had undergone, we were more disturbed than usual during the night we passed here, and felt very weak in the morning, even after we had partaken of a good breakfast and were ready to depart.

We did not leave the village of Lungi very early. We found ourselves in truth, in such agreeable company, that we delayed our departure until a much later hour than that at which we were accustomed to commence our day's march.

Upon renewing our journey, we passed several ranges of hills, after which we began the descent of an inclined plain upon which we found our respiration becoming hourly easier.

At six o'clock in the evening we arrived at Tungasuga, which is eight leagues from Lungi. We had a letter to the governor of this place also, who was not however then in the district; and as such of his attendants as we saw, appeared to us to be about as thorough savages as we had ever met with, we did not condescend to ask

any favour of them, but took up our quarters at a rude kind of *café* which we found in the place, where we had at least an opportunity of observing something of the character of the people.

There were no customers in the café when we entered; but ten or a dozen men followed our steps and sat down, some upon the ground and others upon logs of wood and mud benches, apparently disposed to converse. They asked us several questions which we answered; but when we made inquiries of them in return, we were not able to obtain any information upon which we thought we could depend.

We had however some music, if it might be so termed, which was played by a party sitting on the ground, who appeared to belong to the house. Their instruments were tambourines and pipes; and if they did not charm us with harmonious sounds, they made at least sufficient noise to content less fastidious ears.

Some supper was brought us, about the quality of which we were too hungry to be particular. While we were occupied with our frugal meal, a rather well-dressed person came in, who we heard was a merchant; and he was good enough to answer some of our questions respecting the place in which he lived. But the only matter about which he seemed to know anything worth hearing was, that 60,000 dollars worth of property was bought and sold here annually.

There was one other person indeed among the party present, who pretended to give us information, more particularly respecting the road before us; but it was plain from his exaggerated accounts, that he was a sim-

pleton who took us to be very easy dupes. Fearing therefore that he might think we believed him, we gave him in return, some accounts of our adventures upon the mountains over which we had passed, sufficiently exaggerated for their meaning to be very well understood.

The guests at the café, retiring at an early hour, as soon as they departed, we spread our beds on the ground, and although our respiration was here more difficult than usual, we passed a tolerable night.

On the morning after our arrival at Tungasuga, having, after a great deal of trouble, succeeded in getting some breakfast, we left the wretched café as soon as it was in our power.

The morning was bitterly cold, but there was no snow, and the air was dry and pleasant.

The first part of our day's journey was now across a fertile plain of five or six miles in extent, which brought us to the northern extremity of the lake Lungi, where there was a small village, which however we passed through without seeing a single person or living thing.

After this we descended an inclined path, which brought us to the eastern shores of another lake a few hundred feet lower than that of Lungi. The size of this lake was not so great as that of the last, and the water seemed very dark in colour, but we were not able to learn whether this proceeded from its great depth or from some other cause. It was covered with wild fowl of several species, and we found a small village placed at its northern extremity.

We next descended a deep declivity which brought us to a third lake, about one league and a half in

circumference, which appeared to have been once much larger and to have had a great portion of its waters drained off or dried up. There were here also a few ducks, and there was a village seated at the northern end.

After passing by the third lake, we crossed an isthmus that brought us to a fourth, which appeared to be about as large as that of Lungi. Here also there was a wretched collection of huts at the northern end.

We now found much improvement in the face of the country, and more land under tillage; and although there were many stones, the soil was generally a fine rich loam. The entire absence of trees, however, detracted much from the beauty of the scenery and must be a great drawback from the comforts of the inhabitants.

Our way now lay along the side of a range of mountains, following the course of a torrent which we learned passed by Cuzco.

The rivers in this country as in many others, frequently take their names from the places which they pass in their course, and we afterwards found that from a village by which it flowed the name of Vilcabamba had been given to a portion of this torrent, the proper name of which is Quillabanba, which in the Quichua or native tongue signifies the moon.

Along the banks of this river we found much labour had been expended in constructing some kind of road; but the portion formed was very incomplete.

In the afternoon we arrived at an Indian village called Yowka, whence we descended to a river which we had seen for some time below us; and we

now passed several more of the same description of villages as that of Yawka, amidst the most agreeable scenery; and before dark we arrived at the little town of Quiquikuana, which is ten leagues distant from Tungasuga.

At this town we experienced great inconvenience. There was no place whatever to enter, but a wretched tambo, in which we took up our quarters for the night; and we could not obtain any addition to our spare travelling store of provisions.

There is here one of the remarkable old Indian bridges, formed entirely of twigs twisted into lines of different thicknesses. Three stout cables thus made, stretch across the broad stream, and twigs, not an inch in diameter, are worked across these to form the footing, while two more perfect cables are slung for rails, which are united to the bottom by other lines of twigs. The whole was here however so worn, that it was dangerous to cross when there was any wind, and impossible during very bad weather. But a stone bridge was now commenced formed of the materials of some Indian ruins in the vicinity.

When we commenced our journey the next morning, we had the satisfaction of knowing that we were within five leagues of the city of our destination.

During the early part of this day the scenery was similar to that of the previous day. After passing one or two small lakes, we crossed over the valley of Muina, in which there is a lake that is nearly dried to a swamp, and some cultivated lands. In several places

we observed the remains of edifices that had the appearance of having been forts; and we saw the ruins of many small houses which, if they were of the same date as the larger buildings, proclaim the condition of the peasants of that time to have been similar to what we find it at the present day.

Between the mountains which form the western and south-western entrance of the valley, there appears to have been a wall formed of loose stones, and two gates; though it is very difficult now to judge for what purpose the wall was built, unless to mark the boundary of some province or district. The columns which support the gates on the side towards the mountains are composed of cut stones joined with great art without cement; but the buttresses which support them seem to have been of uncut stones which have much crumbled away. There were also two towers of considerable height, which appear to have been of pyramidal form, and we may conjecture, once supported some important monuments of art.

After leaving the valley of Muina, we crossed several narrow dales which were rich in pasture land. Some of these had their higher portions tilled, and were in a state of preparation for the spring seeds. We passed also five or six more Indian villages; and after these, San Geromino, a large village which was only two leagues from Cuzco, and lastly, another called San Sabastian.

Finally, after twelve hours' march, on the ninth day after quitting the city of Arequipa, we had the satisfaction of entering Cuzco.

Our gratification upon completing our journey was great; but I did not myself accomplish it without some little inconvenience, not from the rarity, but from the sharpness of the atmosphere, and the reflection of the rays of the sun from the snow and the ground, which I am unwilling to omit mentioning, as a warning to others who may make similar journeys, of the precaution necessary to provide against more serious attacks, which, if they do not endanger life, are sometimes very painful to endure.

As we began to descend from the higher summits of the Cordilleras, my under lip, which had been much swollen and very painful for several days, now broke, and became so sore that it was difficult for me to speak; and on our arrival, it was worse. A week or ten days, however, sufficed for the cure.

But the reflection of the sun, and the cold winds, sometimes produce much worse complaints. Our precautions were chiefly on account of our eyes, against the attacks upon which we were particularly warned, and for which we wore goggles, which thoroughly protected them. Some travellers, however, less cautious, suffer from inflammation and irritation to such a degree as to cause pain hardly supportable, and even delirium followed by chronic inflammation and dimness of sight, which endures for a considerable time and sometimes ends with total blindness.

It was about an hour after dark when we arrived, and as this was too late to present any of our letters of introduction, we took up our quarters at the tambo,

which was an apartment in a deserted mansion in the main street of the town; and after a good supper, for which our guide procured some acceptable additions to our travelling stock, we chose our corners of the room, spread our beds, and, in sea phrase, turned in.

CHAP. XIII.

THE ANCIENT PERUVIANS.

Territory of the Incas. — Descriptions of the Country. — Land fertilised by Art. — Roads. — Supposed Origin of Peruvian Civilisation. — Policy of the Incas. — Nobility of the Empire. — Account of the Government. — Classification of the People. — Extraordinary Regulations. — Laws. — Punishments. — Humanity. — Agrarian Law. — Cultivation of the Lands. — Sources of Revenue. — Universal Control of the Government. — Regulations. — Frugality. — Neither Poverty nor Riches. — Contentment of the People. — Education. — Abstract Science. — Agriculture. — Methods of Irrigation. — Manufactures. — Substitute for Iron. — Wars. — Weapons. — Gods of subdued Nations. — Language. — Remarks on the Government. — Classification of the People.

It is not possible to travel in Peru without having the mind constantly occupied with the consideration of what more concerns the ancient inhabitants than the present possessors of the country; and as we have now reached the city which occupies the site of the former seat of government of that partially civilised people whom the Spaniards found in possession of so large a portion of this continent, and shall have the opportunity of visiting the remains of their principal temples, forts, and palaces, it will be as well, in a very brief sketch, to remind the reader of all that is known of their history, from the earliest times up to the date of the principal conquests of the invaders.

The Peruvian Empire, when the Spaniards first landed on this part of the continent, comprehended the whole country west of the Andes, from the second degree of north, up to about the thirty-seventh of south latitude, with all the valleys and table lands lying between the different chains of mountains, besides certain tracts of the country lying east of the Andes, as far as the territories of the savage tribes which still inhabit those regions—in a word, the whole of that territory which now comprises the five republics of New Granada, Ecuador, Peru, Bolivia and Chili.

The country lying between the base of the Andes and the coasts of the great ocean, rarely exceeds twenty leagues in breadth, and is frequently in the highest degree rude and sterile. More fertile tracts are however found in the plains and valleys between the Cordilleras, where the aspect of the country is everywhere most remarkable. Bold mountain summits, precipitous cliffs, deep ravines, broad and fertile valleys, desert plains and rapid torrents, meet the eye of the traveller in every direction in which he may turn. Yet, in spite of these disadvantages, we find that the country, for several centuries before the invasion of the Europeans, was inhabited by a race of men who had made such progress in civilisation, that they lived under a settled form of government, built cities, and accomplished works, the magnificence of whose remains we contemplate with admiration at the present day.

A very large portion of this great country is equally unfavourable for the purposes of agriculture and for internal commerce. Throughout the more northern

districts rain very rarely falls, and near the coast the land is watered only by small streams, which without the application of art, would not be of any considerable benefit. Yet all these obstructions to human progress appear to have been surmounted by the ancient inhabitants, though at what cost of time and lives, there are no records to enable us to ascertain. It is certain, however, that the most sterile districts, up to the very shores of the ocean, which now lie waste, were once partially irrigated and refreshed by canals and subterranean aqueducts, by which means a great portion of the desert was made to produce the necessaries of life to the inhabitants. Along the sides too of the Cordilleras, terraces were formed in the same manner as in Syria at a remote period, and the soil was there laid and cultivated; while the llamas roved wild, or wandered under the care of shepherds over the sierras above the limits of possible cultivation.

A great part of these high lands, indeed, appears to have been inhabited by an industrious population; while towns and villages flourished amidst orchards and gardens, far above the ordinary elevation of the clouds. Communication moreover was opened between the ancient capital and every portion of the empire, by means of roads formed by incalculable labour, across the most rude and mountainous regions.

The accounts, however, given by the Peruvians concerning the origin and progress of the civilisation they had attained before the arrival of the Spaniards, have been justly considered by the author of the "History of the Conquest of Peru," as mere fable, partly because

they cover a period too long to have been occupied by the reign of only thirteen Incas, which is the number mentioned in their history, and also on account of the discovery of the ruins of great edifices on the shores of the lake Titicaca, which are acknowledged by the Peruvian historians, to have been erected before the reign of the first Inca. It appears indeed certain, that a race of men considerably advanced in civilisation must have existed in Peru, before the time of the Incas; and in conformity with almost every tradition among the inhabitants, we may trace the origin of the civilisation that had been attained, to the people who dwelt near the lake Titicaca whence the first Inca at Cuzco probably came. Upon the whole, there appear to be no accounts that can be fully relied upon, of anything that occurred before about a century previous to the arrival of the Spaniards.

The advance of the subjects of the Incas towards that state of civilisation in which they were found by the Europeans, seems to have been extremely slow. The several barbarous tribes in the vicinity of the capital of the empire, appear to have been won over and placed under the rule of the Incas solely by kind treatment, which impressed them with a conviction of the advantages attending a well-regulated government. But the policy which accomplished this, seems only to have been exercised at the commencement of the empire; for as soon as the Incas had grown sufficiently strong, by this humane policy, which proclaimed peace and civilisation, they fell upon, and conquered, the barbarous nations both in the south and the north.

The most remarkable of the Peruvian conquerors, was Topa Inca Yupanqui, the grandfather of the sovereign who sat upon the throne at the time of the first invasion of the Spaniards. He, it appears, in the middle of the fifteenth century, led his armies across the frightful deserts of Alacana, and subjected the whole country to his rule as far as the river Maule; and soon after this his son, who inherited the military genius of his father, conquered and added to his empire the powerful kingdom of Quito.

While these enterprises were being carried on, the city of Cuzco advancing in population and wealth, became the seat of government of a powerful empire, ruled by a despotism administered by the Inca, who claimed a divine origin. Thus, as the representative of their sovereign deity, the sun, he framed and altered the laws, made war and peace, commanded the armies, and presided over the religious festivals; and, that his enjoyments might be in proportion to his power, he had palaces in many parts of the empire as well as in the capital, in which he alternately resided.

The nobility were divided into two classes, those who descended from, or were of the blood of, the Incas, and those who were the governors of the communities in the conquered provinces. The former comprehended only the descendants of the male line; but as these included all whose ancestors had at any time reigned, they were very numerous, and contributed to the real strength of the monarchy.

Proud of their common descent, which was not inferior to that of their sovereign, and made them nearly equals,

this class of the nobility entertained sympathies among themselves to which the rest of the people were strangers. Thus they held all the offices of trust without any jealousy of one another, and the administration of the laws of the empire was safely entrusted to their care.

The nobility of the other class seem to have administered the laws in their respective provinces under the authority of the nobles of the blood royal, and to have been under restraints which plainly indicated their inferior rank.

The government, under which the Peruvians lived, was indeed so remarkable in the character of its several departments, as to furnish a strong contrast to the political institutions of the Old World, during the earlier periods of civilisation. We may even look upon it as one of the distinct proofs which the various countries differing in religions afford, of how little is to be seen of the divine hand, in the construction of the forms of government and codes of laws, which have almost every where, in one age or another, been attributed to the direct councils of the Deity worshipped by every people under some form or other.

The government of this great empire, the Indian name of which was *Tavantinsuyu*, which signifies the four quarters of the globe, was, in conformity with its name, divided into four departments, to each of which a road conducted, diverging from the capital. The capital itself also was divided into four quarters, each inhabited by a different race of men, who resided on the side of the city nearest to the province from

which they derived their origin, every race, to a certain extent, retaining the manners and customs of their ancestors.

Each of the four grand provinces of the empire, seems to have been placed under a governor, who was assisted by councils which regulated the affairs of the departments under his government. The governors themselves appear to have all resided for a portion of their time in the capital, where they formed a council of state for the Incas.

The whole nation was also in a remarkable manner divided into communities, beginning with so small a number as ten governed by one of themselves, who was required to take care that all enjoyed the immunities to which they were entitled, that they all had liberty to solicit aid of the government when this was required, and that all offences against the law were duly punished. But, in case of any neglect of duty on the part of one of these officials, in not securing the rights and privileges of his fellow-subjects or failing to discover and punish offenders, he was liable himself to punishment, and in the latter case to suffer the penalty due to the offending party,—a responsibility similar to that of the *Sheiks* or magistrates of Northern Africa and some parts of Asia at the present day.

Besides these, there were bodies of fifty, and others of one hundred, five hundred and a thousand, each body having a superior officer who was supervisor of all beneath him.

In each of the towns there were regular tribunals composed of magistrates who had authority to punish

petty offences, while those of a graver kind were submitted to the governors of the districts.

All offices of honour or authority were received directly from the Inca, who removed every one in power at his pleasure. A special council traversed the whole kingdom at certain times, to investigate the character and conduct of the magistrates, severely punishing every neglect of duty.

The inferior courts were obliged to make monthly returns to the higher, and these again to make similar returns to the governors of the departments, by whom they were transmitted to the Incas who, from the centre of their dominions were thus enabled to take cognisance of and rectify every abuse in the administration of the law throughout their dominions.

The defined laws of the empire were few, and were chiefly for the suppression of the highest crimes. Murder, adultery, theft, blasphemy against the sun and rebellion, were all punished by death. But it is noticed as a circumstance strongly indicating a certain degree of humanity, that the graver charges were always submitted to a more minute investigation, whereby sometimes the lives of the accused were saved. It must also be remembered, that these offences were all deemed to be sacrilege, as the laws of the empire were supposed to have proceeded alike from the representative of the supreme object of their worship, and were therefore accounted divine.

It is worthy also of remark, that although the same error existed among the Peruvians, as is found in the early history of most nations, of deducing all authority

directly from the divinity they worshipped, the laws, however severe, were not accompanied with any of those tortures which have prevailed among almost every other people in a corresponding stage of society.

An agrarian law seems to have existed, which has been highly extolled by the early Spanish historians. In the first place there were large tracts of land set apart to provide for the ceremonies attending the worship of the sun, which were performed with great magnificence. There were others assigned for the use of the Inca, which served to support the royal state, the members of the household, the kindred of the sovereign, and the various exigencies of the government; and there were others appropriated for the support of the numerous priesthood, and those who for various reasons were unable to perform labour.

After this, the lands were divided among the people in proportion to the size of their families. Every Peruvian was obliged to marry at a proper age, when he received from the community to which he belonged, land sufficient to maintain himself and his wife, to which was afterwards added a portion for every child that was born, a son's portion being double that of a daughter.

Thus, the whole territory was cultivated under regulations which appear to have been admirably adapted to the circumstances under which the people lived. The lands assigned to their principal deity, the sun, engaged their first attention. But the cultivation of the lands for the Incas, which were distributed throughout the empire, was attended with peculiar ceremonies. The whole population in the several districts was sum-

moned, and the men, women, and children came dressed in their finest apparel, and laboured with great spirit, while chaunting the popular ballads which commemorated the heroic deeds of their sovereigns.

They assembled also under convenient regulations to cultivate the lands set apart for the priesthood, and for the maintenance of the aged, the widow and the orphan, and all whose bodily infirmities in any way prevented them from engaging in the labours of the field, and the families of all soldiers on actual service.

There were other sources of revenue for the Incas, and for the religious ceremonies. Among these was the exclusive right to the llamas, which were extremely numerous. Though abounding throughout the sierra they were yet more numerous in the elevated regions, where many grazed under the care of shepherds or guards, who led them to different altitudes, according to the changes of the seasons. Great numbers were sent to the capital for the use of the sovereign and his household, and for the sacrifices offered during the religious festivals. These were all males, no females being allowed to be at any time killed.

The wool produced by these animals, was kept in the public stores, and dealt out to each family, and spun and woven by the women, to make such clothing as suited the different climates of the country. Great quantities of cotton were also produced in the less elevated regions, from which clothes were made better adapted to the wants of the inhabitants of the lower provinces.

The mines throughout the empire, belonged also to the Inca. They were worked by the inhabitants of the

districts where they were situated, whence their produce was transported to the capital.

It is worthy of especial remark, that all the arrangements for the regulation of every description of labour, were under the immediate control of the government, and that idleness was deemed a crime and punished, while industry was stimulated by rewards. In order to carry out these regulations for the best advantage to the state, a register was everywhere kept of all the births, returns of which, being regularly forwarded to the government every year, put the authorities in possession of sufficient information to enable them to regulate the whole labour throughout the empire. Thus the working of the mines, the labour in the mechanical arts, and the cultivation of the land, were all determined, by the character of the soil, the wants of the court and the towns, and the condition of the mining districts; and these arrangements caused every department to become peopled with miners, artizans or agriculturists, according to the adaptation of the soil, the amount of mineral riches, and the wants of the towns.

But the number of the people who were instructed in the mechanical arts was small in proportion to those who were taught the most approved methods of cultivating the soil. These, indeed, composed the great mass of the people, and their labour was performed with extraordinary order.

The most remarkable instance of the wisdom and frugality of the government, was given in the regulation made for the conservation and just distribution of the produce of the land. After a part of this had been

transported to Cuzco for the use of the Inca and his court, and a sufficient quantity for the year distributed among the people, that which remained was laid up in storehouses in every district throughout the empire, to provide against a scarcity, which sometimes occurred.

Such were the most remarkable of the Peruvian institutions for the distribution of property and the regulation of labour throughout the state. But if the people were by these laws and regulations saved from the distress which has at times visited so many countries of the globe, they were nevertheless subject to heavy impositions, and the mass of them were placed in a position which debarred them from obtaining riches, or rising above the rank in which they were born. Moreover the exemption of the nobles, the public functionaries, and the numerous body of the priesthood from taxation, tended to put further burdens upon the labouring portion of the population.

It will be seen by the consideration of these arrangements, that the state was at any rate free from the extremes, both of poverty and riches. There being no money, no such speculations could take place as would throw the wealth of the country into particular hands. Even the Incas had no motive to retain more than was actually expended for their especial benefit. Thus the excess of those passions which predominate in even the most civilised nations of Europe, did not exist among the Peruvians. The son followed the same avocation as his father, contented with the freedom from want which he enjoyed, and imbued with the spirit of obedience to the established order of things; and this seems to have so

well suited the genius of the people, that they were contented and attached to the government under which they lived.

Education had made considerable advances in Peru under the care of the Incas, perhaps as much as was possible in so early a stage of human society. Seminaries were built for the instruction of the young nobility, and were entrusted to the care of a class of men called *amantas* who acted as teachers; and the Incas are said to have generally taken great interest in these institutions. The subjects of education were a knowledge of the laws, and of their administration, the peculiar rights of their religion, the manner of speaking their language with purity, and the mysteries of the *quipus*, an instrument which supplied them not only with the means of communicating their ideas to one another, when they were apart, but gave them also the power of transmitting them to posterity.

The quipus consisted of a cord about two feet in length, made of different coloured threads, from which a quantity of smaller threads were suspended; their different colours denoting both material objects and abstract ideas. Arithmetical calculations were also made by means of this instrument with facility and rapidity; and the *quipucamayus* who were the keepers of them, besides furnishing the government with every kind of information they required from all parts of the empire, handed down records of what passed to succeeding generations.

Although the advancement of the Peruvians in refinement was so remarkable, they had made equal

progress in the branches of knowledge connected with the abstract sciences, which were so eagerly pursued during the earlier stages of society by the European nations. They had evidently some ideas of geography; for they had maps which denoted the position of remarkable places, and defined the limits of their extensive empire; and even of astronomy, for they divided the year into lunar months, commencing as near as they were able to calculate, at the winter solstice, correcting the loss of time which was occasioned, by erecting cylindrical columns at Cuzco, the measuring of the shadows of which, at least enabled them to ascertain the just time, both of the solstices and of the equinoxes.

If no great advance in the sciences had been made in Peru, there can be no doubt of the superior attainments of the people in the art of agriculture; and although they had no foreign commerce, their various climates gave rise to great internal traffic.

In the sterile districts, the labour of the population was chiefly directed to manufacturing industry; but on the fertile lands, the art of agriculture was encouraged by the example of the Inca himself, who, at a stated time, once a year, with great ceremony, turned up the earth with a golden instrument, thus teaching the people to regard husbandry as a pursuit not unworthy of the greatest among them.

We find numerous proofs of the vigour with which this art was pursued, in the remains of galleries, tunnels and aqueducts, which were formed amidst incalculable difficulties, for the irrigation of the sterile lands, and in

the terraces which were formed upon the sides of the mountains to admit of cultivation, in some places, even upon rocks that required soil to be placed upon them before their surfaces could be made available for the purposes intended.

In their domestic manufactures the Peruvians are said to have possessed an advantage over the other nations of America. Cotton grew spontaneously on the lower lands; the maguey plant, or aloes, furnished them with a thread from which they wove a kind of linen; and, from the llama and other animals of the same genus, they obtained a plentiful supply of admirable wool, of which they made clothing adapted for the colder regions of their country. But the wool that was most esteemed by them was that of the vicuña. Of this they made articles of dress for the Inca and his household, and carpets and hangings for his palace and for the temples.

That the Peruvians should have excelled in their manufactures, and in other works much more difficult, without the use of iron, is most remarkable. They not only, it must be observed, sculptured substances, such as porphyry and granite, but they were able to cut the emeralds and other precious stones, with a facility it is supposed scarcely known to the European workmen of the present day. Yet it is believed, although their tools were chiefly composed of stone and copper, that they must have had others with which they performed the most difficult works; and these it is thought were formed of copper combined with a very small quantity of tin, which it is said will form a mixed metal almost

equal in hardness to steel. Or if this were not the case, for it seems that the skill of the European mechanic is unable to produce from these metals, any such tools as the Indians certainly used, they must have possessed some metals, simple or compound, with the properties of which we are not acquainted.

Notwithstanding the mild government which the Peruvians under their Incas enjoyed, and the progress in refinement which they were making, they were, after the earlier periods of their history, continually engaged in war with the nations which lay upon their borders. The conquest of so vast a territory had been made at different epochs, sometimes during wars which had originated in the aggression of their neighbours, and at other times from the desire of conquest in their chiefs. But it is asserted, that their wars were never undertaken for the augmentation of their territory, until every art had been used, to win over the barbarous tribes; and that when these failed, religion was made the pretext for war, as has often been the case with the nations of the Old World.

Their weapons appear to have been similar to those employed by the nations of the old continent before the invention of gunpowder. Their offensive arms were lances, bows and arrows, battle axes, slings and short swords; and their defensive armour consisted of a shield and a tunic of thick quilted cotton; while the heads of the higher classes were ornamented by a sort of turban and plume of feathers. Their standard was a device representing the rainbow, which signified that they were the children of the skies.

The first measure taken by the Incas after their conquests, was the introduction of the religion of the empire into their new territories. Temples were immediately built, and priests were appointed; who taught without reserve, all the elements of their religion, and introduced ceremonies that were sufficiently striking to accomplish every object for which they were intended.

But here we are struck by the resemblance which their treatment of the gods of the subdued nations bears to the practice of the great European nation of antiquity. Instead of the destruction of the images, they removed them to Cuzco, and placed them in a temple where they were respected as belonging to the inferior class of deities which were subject to their supreme deity the sun. Thus, they became a kind of hostage for the fidelity of the vanquished, who were not likely to rebel, while their very gods were in the hands of the people with whom they would have to contend.

It seems remarkable, that such extensive dominions as were comprehended within the bounds of the Peruvian Empire should ever have been firmly united under one head; but the most satisfactory accounts are given by the historians, of the manner in which this was accomplished. As soon as any territory was subdued by the armies of the Inca, the most tolerant laws were introduced, that were consistent with the maintenance of the sovereign authority. The chief towns in strong positions were immediately fortified, and the whole of the *Caracas*, which composed the nobility of the land, were removed to Cuzco, where they remained in a state

of honourable imprisonment, until they became acquainted with the language of their conquerors, and experienced the advantage of a higher degree of civilisation than that which they had enjoyed at home. But, at the end of a certain term, they were put again into possession of their estates, while their eldest sons, or some portions of their families, were still retained as hostages for the fidelity of the parents.

Further efforts seem to have been made to replace the numerous languages and dialects throughout the empire, by the more refined language of the court, and with remarkable success. This language, which was properly that only of Cuzco and the country immediately surrounding the capital, was then, as at present, called the *quichua*. Teachers were sent everywhere, and offices of trust or dignity in the state, were bestowed only on those who became familiar with the quichua tongue, which arrangement contributed greatly to the refinement of the people throughout all the conquered provinces.

It is especially worthy of remark, that there seems to have been constant peace and tranquillity at the centre of the empire, while war raged upon the borders both on the north and south. But by the wise measures of the Incas, the vast country they came to possess fell gradually under their entire government; so that long before the arrival of the Europeans, their whole territory was united as one nation, and the people were everywhere animated by the same loyalty towards the Inca, and the same devotion to their common religion.

The points most worthy of notice in the government of this people were—the unlimited power of the sovereign; the patience with which this was borne by every class of the community; and the establishment and conservation of the Inca's authority among the conquered tribes, without the exercise of those severities by which governments have often been maintained in the countries of the Old World. That all this was mainly owing to the character of the religion under which they lived, seems to be most probable. The sovereign was not considered merely the earthly representative of the divine power, but was supposed, on account of the believed descent of one of his ancestors from the sun, to be himself divine; and his laws were regarded in the same manner by his conscientious subjects, that the divine law of heaven is regarded by ourselves, with this difference—that every breach thereof among the subjects of the Incas, was visited by immediate punishment, instead of remaining, like some of the worst we commit, unavenged until our appearance in a future world.

Though a belief in the divinity of the Inca may have been the chief cause of his power, yet this was much strengthened by the existence of an order of nobility who, though at an immense distance beneath the sovereign, were also supposed to be of divine origin, and received an education that placed them far above the inferior classes of the community. They alone were employed in all the branches of the government; and by the respect which the people paid them, they were able to perform the duties of their offices without the exercise

of the severities so often practised in the countries of the Old World.

An Englishman cannot fail to be struck by the resemblance between the ancient Peruvians and his own fellow subjects in their respect for the laws, and their marked distinction of classes. I need hardly say that I am not so extravagant as to assert that there is any similitude between our constitution and government, and that of the Peruvian people; but if we compare the superiority of the Peruvians over the rest of the Americans in social order, with that of the English over the continental nations of Europe, we can hardly help ascribing the result, in some degree, to that marked separation of classes which is observable in each system of government.

If there must be rich and poor in all countries, it is desirable that the poor should have respect for the rich, though among a civilised people, not to the extent of depriving men of the inferior classes of the power of raising themselves by legitimate means to a higher rank.

The Peruvian people were all equally the children of the Inca, and the laws for their preservation against famine by the storing of provisions, and against the want of profitable labour, by employment in the great works which were always being carried on, provided against the two grand causes of disaffection found in the communities in every stage of society in the Old World.

In a word, if we consider the character of the European systems of government at about the same period

of their history, as that of the Peruvians in the time of the Incas, few instances will present themselves to our observation, where the Europeans have attained the same degree of refinement as the nations of these regions, without experiencing more disorders than we are able to trace in any accounts given of this remarkable nation.

CHAP. XIV.

CUZCO.

Position of Cuzco. — Population. — Visit to the Prefect. — My Friends the Nadals. — The Remains of the ancient Temple of the Sun. — Ancient Condition of the Temple. — Other ancient Temples. — Profusion of Gold and Silver. — Number of Priests. — Religious Festivals. — Human Sacrifices rare. — Religious Opinions of the Higher Classes. — Ideas of a Future State. — Good and Evil hereafter. — Remaining Usages of the Ancient Religion. — Burial of the Dead. — Extraordinary Customs. — Condition of the Remains of the Grand Temple. — Character of the Masonry. — Church of San Domingo. — Dominican Friars. — Prior's Descriptions of the Ancient and Modern Temple. — Cloisters of the Monastery. — Few Remains of Private Edifices. — General Character of the Buildings. — Our Reflections upon what we had seen. — Character of the Peruvian Religion. — Virgins of the Sun. — Marriages.

The city of Cuzco, which is still the capital of the mountainous regions of Peru, though the seat of government of the republic is at Lima, is situated in the latitude of 13° 30′ south, and in the longitude of about 73° 42′ west, of Greenwich, and is by actual observation 4097 varas, or a little more than 11,300 feet, above the level of the sea, but is generally considered by the Europeans in Peru to be at the height of 12,000 feet.

The population of the town, does not now exceed 20,000 souls, the greater part of whom are Mestizos, which are the people of the mixed blood of the Spaniards

and the Indians.* The gentry, and officials civil and clerical, however, are commonly Spanish creoles; but among the citizens of the poorer classes there are many Indians.

The morning after our arrival, my friend and myself left our tambo to wait upon General Don Miguel Medina, who was the prefect of the department, and to whom my friend was furnished with letters of introduction from members of the Spanish government, which he had already forwarded. We found his Excellency residing in a spacious government-house erected on the ruins of one of the palaces of the ancient people, and situated in one of the plazas of the town. We were received by him with great kindness, and invited to return to dinner the same day.

I next called alone upon Señor José Manuel Nadal, to whom I had a letter from my friend Mr. Jack of Arequipa. I found the gentleman at home, and living in a large house of the Spanish times, of two stories, with a spacious quadrangle and galleries projecting from the upper story. I received from him a very hearty welcome, and was introduced to a most agreeable party consisting of Señor Francisco Nadal, brother to the gentleman to whom I was particularly addressed, Miss Nadal their sister, a young lady in the very prime of beauty, a near relative of the Nadals who had had a narrow escape of

* The term Mestizos, properly means the children of a white father and Indian mother, but in the sense in which it is generally used, comprehends the children of these also, and all the varieties in which the blood of the two races appears in the interior of the country, without any mixture of a third.

his life during a revolution in Buenos Ayres, whence he had fled to the mountains and afterwards taken refuge with his friends at Cuzco, and also Señor Francisco Garmendia, the deputy prefect who administered the government in the absence of General Medina. Before I departed, I received an invitation to leave the tambo and take up my quarters in the mansion of the Nadals, which, after a day or two, I was prevailed upon to do.

While speaking of these my good friends at Cuzco, I must also mention two other gentlemen whom I met at their mansion, Señor Manuel Belandia who was blind, and Señor Manuel Santa Carrasco who spoke English well, from both of whom I also received many kindnesses.

On my return from this visit, my travelling companion and myself set off together to view the principal remains of the edifices of the ancient Peruvians. We first directed our steps towards those of the famous Temple of the Sun, upon the most remarkable portion of which is raised the church of the convent of San Domingo; and after passing through one or two narrow lanes we came upon the *plazuela de Santa*, one side of which is formed by the front of the Christian edifice.

But it will be as well to refer very briefly, in the first place, to the accounts given by historians of the great centre of worship of the Peruvians, and of the other temples in this vicinity, and afterwards to note the condition of the remains of the great temple in particular, in connection with the Christian church with which they are found.

The grand temple of the ancient people is said to have been comprised in one magnificent edifice, which was dedicated to their supreme deity the sun; but there were several inferior temples designed for the worship of other deities, and the remains of some of these, are still found on the different sides of the same *plazuela*, where, in the time of their glory, they covered a considerable space of ground; and there were others in the same enclosure as the grand temple.

The inferior temples were severally dedicated to the moon, the stars, the thunder and lightning, and the rainbow, which was worshipped as an immediate emanation from the supreme deity.

The walls of these temples were composed of hewn stones of the finest workmanship; but the interior of that which was dedicated to the great orb of light was decorated in a manner to excite the highest admiration. At the western end of this temple, there was a splendid representation of the chief object of Peruvian worship, in the form of the human countenance, composed of solid gold and further ornamented with emeralds and other precious stones.

This special object of worship was moreover so placed that, at the brightest season of the year, the rays of the sun fell upon it at his rising, and being thence transferred to the inferior golden ornaments which covered the surrounding walls, completely illuminated the entire temple.

The profusion of gold within this edifice may be imagined, since it is stated by a Spanish historian *,

* Samiento Relacion.

that an entire belt of the precious metal encompassed the exterior of the building.

As the moon was reverenced as the spouse of the sun and the mother of the Incas, the temple consecrated to her honour was decorated in the same manner as that of the sun, but in an inferior degree. The image of this orb, which was of enormous dimensions, was composed of silver, as more suitable to represent her inferior light; and all the decorations of the edifice were of the same metal.

Besides these and other temples of worship, there were several edifices within the walls of the great temple, for the accommodation of the priests who performed the services in the temples.

The accounts given of the riches which these edifices contained, almost exceed belief. It is stated by a Spanish historian who visited that of the sun, before or immediately after it was despoiled, that all the ornaments and all the utensils appropriated to the performance of the religious rites were of gold and silver. Even the pipes that conveyed the water through subterranean passages to the interior of the temple for performing the sacrifices, were, we are told, composed of the precious metals. And in the gardens there were imitations of flowers in gold and in silver, and also figures of animals, particularly the llama which was so much venerated by the Peruvians.*

It is even said that, besides the temples already named,

* The reader may see all the authorities for what has been here stated and for much more, quoted by Mr. Prescott in his "History of the Conquest of Peru."

there were within the town no less than three or four hundred lesser temples and religious houses, in some of which were placed many of the inferior deities, while in others were the images of gods that had been at different times taken from the people who had been vanquished by the armies of the Incas.

There were also numerous other temples in different districts of the Empire, several of which seem to have almost equalled that of the sun in the capital.

The priests and inferior functionaries employed in the grand temple alone, are said to have been in number between three and four hundred, at the head of whom, and second only to the Inca in dignity, was the great high priest, or *villa vmu*, who was always nearly related, and sometimes brother, to the reigning sovereign, by whom he was appointed for life.

The religious festivals seem to have been numerous; but the principal of these was at the summer solstice, on which occasion the capital was thronged by the nobles who came from all parts of the country to assist in the appointed ceremonies. This festival was preceded by a fast of three days, and on the day which succeeded these, the Inca, his court, and the whole population of the city, assembled in the public square, to greet the sacred orb at his rising, vying with one another in the gaiety of their apparel, the number of their attendants, and the splendour of the canopies under which they were carried.

After the rising of the sun, the whole party crowded to the great temple, where there was usually a sacrifice offered, generally of a llama and also of grain and

flowers; then music and dancing closed the entertainments of the day.

Human sacrifices seem to have been rare among the Peruvians; and as these sacrifices, and even cannibalism, were common among the surrounding nations, the conquests of the Peruvians on this account alone, may be considered as a blessing to the nations whom they subdued. Such sacrifices were however offered on the occasion of a coronation or the birth of an heir to the sovereignty, when a child or a beautiful virgin, was usually chosen for the occasion.

There seems to be a general opinion entertained, by those who have studied the characters of the various Indian races in America, that almost every where throughout the two continents, the higher classes of men have been impressed with a consciousness of the existence of one presiding Great Spirit who is immaterial in his nature, present every where, and always incomprehensible to the understandings of men. The disposition however of the human race is inconsistent, and especially with those who are so much engaged in their worldly affairs that they do not take sufficient time for the full exercise of their reason upon subjects that do not bear upon their material interests, and with those whose wealth and power depends upon the will of the masses. The former of these appear to have sometimes been glad to ease their minds of the burden of thought, and submit to systems which have been established, while men of the other class have submitted in a similar manner, lest they should lose their position in the state. Thus the worship of men under such obstacles

to the just exercise of the highest faculty with which the Creator has endowed us, has been sometimes fixed upon the grander objects of the material creation, at other times upon animals that excite dread, and yet more often, upon idols that have life and feeling in the imagination only of the most ignorant of the people. But the first of these, the worship of the grandest object in nature, the glorious orb of light, was the professed religion of the Peruvians.

It is necessary to remark here, that there is sufficient reason to believe, that among those classes of the ancient people whose time was not too much occupied with their worldly affairs to admit of the full exercise of the highest faculty given to human creatures, in the study of the Creator and his works, this great object of common adoration was only regarded as the representative of the superior Deity. And when we consider the dependence of our globe and its inhabitants upon the light and heat that we receive from the sun; and that no creatures could exist without his animating ray, we must be strongly impressed with the reasonableness of the belief entertained concerning the sun, by men deprived of any direct revelation from the Supreme Being.

But what is most calculated to engage our interest in respect to the religion of this people is, the ideas they entertained concerning a future state. Some among us believe, that no people have ever existed without impressions more or less distinct, of a resurrection. At any rate it is certain, that none have made any consider-

able advances in civilisation without obtaining some definite ideas of futurity; and the Peruvians were among those who entertained the most rational opinions concerning the future world. They firmly believed in the existence of the soul hereafter, and in the resurrection of the body to which it would be again united, and that there would be different abodes for those whose lives had been in conformity with the precepts of their religion, and for those who had practised the sins which these condemned. The former were to pass into a state where they would be engaged in occupations similar to such as they had followed on earth, but where they would enjoy perpetual tranquillity, which seems to be the idea of happiness conceived by every semi-civilised people; and the latter were to expiate their crimes by hard labour. They also believed in the existence of an evil spirit, who seems, however to have had so little influence over their minds, as to have been rather regarded as a personification of sin than as a distinct being.

But with their firm belief in the resurrection, and their definite impressions as to the condition of the human race hereafter, they mingled superstitions, and were addicted to practices, that are less worthy of our respect. Thus we find them taking every care to preserve the bodies of the dead, and burying with them their apparel, their utensils and frequently a part of their treasure, a custom similar to that of the Egyptians and other ancient nations in the old world. The preservation of the bodies was effected, by exposing them before their burial, to the rarefied air of the mountains, for which

purpose they were placed for a time in open caves and in excavations in the rocks.

If any one should wish to be assured of the deep impression upon the minds of the ancient Peruvians respecting the genuineness of their religious system, they would do well to regard the character of the Christian worship among their descendants at the present day, in which they will observe several of the ancient superstitions still remaining, with so powerful a hold upon the minds of the people as to defy every means taken to eradicate them.

The Christian religion was enforced by the sword; and it is certain that the priests have in general been rather feared than respected. Yet in the villages and settlements where they have behaved with moderation, much attachment has been shown them; though this it is supposed has in a great measure arisen from the resemblance of their power to the theocratic portion of the system of government of the Incas.

Among the practices which come the most under the eyes of Europeans, as peculiar to the Indians, and in any way connected with religion, are the ceremonies relating to the dead, which are too strongly maintained to be put down either by the priest or by the sword; but as they have never seemed to the government to be fraught with any danger to the dominion of white men, they have been treated rather with indifference by the authorities, than as dangerous to the tranquillity of the state.

These ceremonies commence immediately after the

death of the Indian. The sick man is attended by his nearest relations, and his body is no sooner a corpse, than coca is put into the mouth, and a light is placed by its side. The clothes of the deceased are then collected, washed and laid aside, and the corpse is dressed in a robe resembling a monk's habit, and round the neck is hung a small bag containing the seeds of coca, maize and several other plants, for the commencement of the good man's husbandry in the new world which he is about to enter.

But the most curious part of their ceremonies is strangely connected with the desire of the living to know the condition of the deceased in the future world. On the evening which succeeds the day of the Indian's death, ashes are strewed upon the floor of the room in which the body lies, and this is securely closed for the night. On the following morning the door is opened, and the ashes are closely examined to ascertain whether there is any sign of footsteps; and these are often alleged to be found, and are said to be generally, those of quadrupeds or birds; and by them the condition of the departed it is supposed can be perfectly read. Some of the marks they believe denote with perfect clearness, that the soul of the departed has been removed to a place of repose and perpetual enjoyment, while others indicate that the deceased has been carried to a world where labour and sorrow will be his portion for ever.

The funeral, wherever a priest can be present, is conducted according to the Christian forms. But the body is interred without a coffin; and upon the depar-

ture of the priest, who retires as soon as the service of the church is concluded, food, and utensils for cooking are put into the grave, and the body is then covered.

There is yet another superstitious ceremony, of mixed character, connected with the dead after their burial. On the first All Saints'-day, after the death of any one, a table in the room in which the decease took place, is spread out and covered with coca, and *chicha*, which is a beverage of the country, and any dishes which the deceased was fond of when living, and the room is kept closed the whole day. But although it is not very likely that any of this provision should disappear without the aid of the living, every one is persuaded that the dead now return to their homes and partake of a solitary meal in remembrance of their sojourn in this lower world.

There are yet other ceremonies practised in some parts of the country, especially where the inhabitants have retained the most of their ancient customs. Among these are the adornments which the women put on at every anniversary of the death of their husbands, and the funeral dance. These ceremonies are said to be attended with more indulgence in the pleasures of the table than those before mentioned.

I shall now speak of what remains of the grand temple which has given rise to these remarks, and the Church of the worthy San Domingo, which now occupies their site.

The most perfect of the remains of the ancient temple, are to be seen at the eastern and western ends of the modern edifice. At the west end, there is a part of the wall which has never been disturbed,

of about twenty feet or more in height, and thirty in breadth at the base, and of a curved form; and on the east, almost the whole of that side of the edifice remains, measuring about seventy feet in length and twenty-five in height. While examining these walls we had the first opportunity of observing the excellent character of the masonry of the ancient people. The stones are generally about two feet in length, and of a uniform breadth of about sixteen inches. They are of a grey colour and are placed in perfect lines, and are so ingeniously united, that although no traces of mortar have been discovered, not so much as the blade of a penknife can be any where even at this day inserted between them; and the work is relieved from the monotony it might otherwise present, by a slight projection of the surfaces of the stones, caused by their not touching one another within an inch or two of the line of the exterior.

Everything, indeed, seems to indicate, as already mentioned, that the Peruvian workmen must have had instruments of greater power than is generally supposed. Were it otherwise, no conception could be formed of the space of time that must have been occupied in the preparation of these stones for the works they compose. It is even reasonable to believe, that we have not the metal, simple or compound, by which these laborious works were performed.

The stone of which this, and many other of the Indian temples are composed, is called trachyte by the geologists. Some of the ancient buildings however are of granite which does not seem to abound any where in the

Andes, and others are of porphyry, of a kind not precisely similar to that of Europe. Other public works are formed of schiste which is evidently of a late formation.

The exterior generally of the modern temple has little worthy of observation, though there is a tower so decorated with carved stone columns as to have excited the admiration of Europeans. Upon a close examination, however, it is easy to perceive that the entire edifice is built of the stones of the ancient temple of the sun.

As we entered the church, we observed two or three Dominican Friars, of whom there are thirty-eight in the convent. They were moving about as busily as if they had really something serious to perform. We were joined by the Prior Vicenta Soban, who conducted us round the interior of the building. We found, however, little that was worthy of our attention, save those portions of the walls, that, within as well as without, show the elaborate workmanship employed in the erection of the temple of the sun.

That portion of the church which now contains the altar, the Prior informed us was formerly occupied by an elaborate work in the form of an egg, upon which was placed the golden image of the sun before mentioned, called Pachacamac by the ancient people.

The walls of the church have no angles, the corners being rounded off; but this is more visible from without than from within.

The Prior pointed out to us a trap door, which he

informed us led to a passage that formerly conducted from the ancient temple to the Rodadero, or fortress which will be presently mentioned. He was particular also in directing our attention to a statue of San Domingo in the attitude of prayer, which was sculptured by an Indian of the name of Huaman.

After this we were led through the cloisters of the monastery at the back of the church, in which are still to be seen some few remains of the ancient temple with which our thoughts were chiefly occupied, but nothing that was characteristic or remarkable.

About twenty paces from the walls of the ancient temple, on the outer side, there is a stream running from the rocks above, the source of which is said to be unknown, but about which we heard several tales, though nothing worthy of repetition.

On the south side of the Christian church, there is an edifice, evidently built of some of the finely cut stones which once formed the temple of the sun, but these are very loosely put together.

Of the several temples above mentioned, which occupied the precincts of the grand edifice, at the opposite side of the *plazuella*, there are now only some dark walls to be seen, which serve but to add to the sadness with which we cannot fail to regard everything that recalls the past glory of that intelligent people who once worshipped the Creator in these halls, according to the best knowledge they were able to acquire in their unenlightened condition, of his benevolent care for the creatures whom he had formed.

In the immediate vicinity of the chief Christian

church, are observed many modern walls and houses formed of the Indian stones, all of which were doubtless taken from ancient buildings.

In the same vicinity there are also the remains of the walls of the temple of the vestal virgins of the sun, stretching out on one side to the distance of 220 paces, and on the other to 170 paces, the stones being as nicely put together as in the temples before mentioned: and not far from this there is a street or lane formed by walls built of the same kind of stones.

The progress of the Peruvians in civilisation, like that of many nations of antiquity in the old world, is chiefly to be seen in the structure and general character of their public buildings; but too little remains of their private edifices to enlighten us in anything essential concerning their manner of life. The number of these probably bore at one time the same ratio to that of the public edifices that our private houses now bear to our public buildings. If the inhabitants of these islands had three centuries ago been driven from their homes, their institutions being utterly destroyed, and their towns occupied by the army of a people of a different character, what would now remain of the streets that had been inhabited by such a numerous population?

Something however may yet be gathered from the examination of what little still remains of the private dwellings of this ancient people. There are several long and firm walls in Cuzco, composed of porphyry and granite, some of which are formed of stones regularly cut and nicely adjusted, and others of stones which have

often seven or eight angles, all exactly fitted into one another.

Within some of these walls, rooms are still found, formed of stone and about fourteen feet in height. These were probably the dwellings of the nobility; but there are others, which were evidently built of a kind of brick formed in blocks of about eighteen inches or two feet square, and composed of mud and grass, but of such excessive hardness as to be scarcely distinguishable from stone, and possibly as insensible to the changes of the weather.

Upon the whole, however, the private houses of Cuzco seem to have been of a rather mean description when compared with those of modern Europe. They appear to have consisted generally of but one apartment which opened by a door into a court. There are no traces anywhere of windows or apertures to admit the light, which doubtless only entered by the doors, in the same manner as we have seen in the smaller houses of the Creoles of Arequipa. Their doors, indeed, like those of the houses at Arequipa, appear to have been large, and formed in the same manner as were some in the towns in the east, before the discovery of the advantages of the arch, being a little narrower at the top than at the bottom.

There are few traces to be found any where of roofs to the houses. I saw none in the capital; though in some other places, there are certain remains of roofs formed of earth and pebble stones. The greater part were doubtless made of such perishable materials as the historians inform us covered the public edifices, which were chiefly wood and straw.

Upon the whole, the buildings generally in Cuzco, and in the other ancient towns in Peru, may be said to have been simple in their construction, free from external ornament, and commonly without openings upon the public thoroughfares, yet well adapted to the state of the country, and the condition of society in which the people lived.

The chief excellence that we can now distinguish in the construction of the public buildings, seems to have been the admirable adjustment of the stones of which they were composed. Some in the lesser buildings were rough on the outside, although exactly fitting to one another.

That no arches, as we read, were found in Peru, seems almost contradicted by what has been said of the roofs of some of the private houses; but it must be remembered, that these supported no weight, and therefore bore no resemblance to the arch which has been of such essential service to the Europeans in almost every kind of construction. But it is most remarkable, that there should have been, as is quite evident, buildings glowing with ornaments of the precious metals and yet without a single window. Perhaps, however, the chief virtue of every sort of ancient building of which we now see the remains in Peru, was its adaptation to resist the effects of the earthquakes and volcanoes to which the country has been ever subject. At any rate, many remains of their more substantial buildings exist, where those of their very conquerors have totally disappeared, notwithstanding the number of the former that have been pulled to pieces by the searchers for gold, at different epochs since the conquest.

After our examination of these most remarkable remains of the once flourishing capital of the most interesting people that formerly inhabited any portion of the new world, I returned to the tambo full of depressing reflections upon the sad use which has so often been made of the Christian religion, which I was pleased to find, my Spanish companion felt as sensibly as myself. We had visited the spot where the professors of the religion which teaches peace and good will to one another, among all the sons of men, had desecrated the temples of the purest worship of the Supreme Being that was perhaps ever conceived by unaided man, and, had for mere gold destroyed or enslaved the harmless population whom they might have supported, until the time arrived for their conversion to their own faith.

Were we to judge of the greater events with which the history of our species makes us acquainted, as we judge of the lesser, we might almost attribute the decline of that once powerful empire which conquered the two enlightened nations of America, to the acts of injustice and barbarity which accompanied these conquests. Were the haughty tyrants of the past age, thus judged, the condition to which their descendants are now reduced, would be an example to nations who, in the time of their pride, might be about to play similar parts in the great drama of human affairs. It might teach them to act as would become those impressed with the conviction that the whole human race are the equally valued children of the great Parent of all, and equally entitled to the respect which it is proper for all men to show to one another.

The very streets of the modern town of Cuzco are already desolate. The population has diminished one half during the last thirty years, and the spacious dwellings which the Spanish nobility once occupied, with their quadrangles and galleries, are now inhabited, in a great part, by the poorer classes of the people, who have been reduced, mainly by supporting the monasteries, to almost the lowest condition in which our species are any where found.

Of all the religions that have arisen from the reflection or caprice of men in the earlier stages of society, perhaps there is none more rational and intelligible, than that which inculcates the worship of the Sun, as the deity by whom the world and its inhabitants were formed, and whom all Nature obeys. It might be said indeed, that no other so strongly impresses men with a sense of the power and beneficence which all acknowledge to be the chief attributes of the deity whom they worship. As the bright orb rises and the sullen darkness is exchanged for the cheerful light of day, these great attributes are impressed upon men's minds; and as he approaches the latitudes we inhabit, the gloom of winter passes away, the plants begin to spring from the ground, and the myriads of organic beings which rejoice in his invigorating ray, find means of subsistence and propagate their kind.

But perhaps that which was most calculated in this religion to impress men with reverence and awe was, the daily presence of the supreme deity whom every eye could behold, and who they might be sure could equally look on his children wherever it was day.

It is easy to conceive the strength of the impressions made upon men by the visible presence of the supreme deity in whom they believe. From this may have arisen that mildness in the religion of the ancient Peruvians, which pre-eminently distinguished it from that of any other people in the same degree of civilisation. Whatever may have been the real impression of the Incas, and the men of the higher classes of the nobility in Peru, there can be no doubt of the effects of their religion upon all the classes of the people whose interest might suffer from the overthrow of the order that reigned.

Many ceremonies in the worship of the Peruvians have been supposed by the Roman Catholic priests to have been learned from the Christians, through means which are, however, too extravagant to be worthy of the least attention. There was nevertheless one institution which bore a certain resemblance to the convents of the Romish Church, which was that of the virgins of the sun. One of these in the capital is said to have contained usually about fifteen hundred inmates, who it is strangely asserted were all of royal blood.

These fair inhabitants of the secluded edifice appear to have been in some respects treated with a rigour unknown in the convents of Europe. If a virgin was detected in an intrigue, she was buried alive and her lover was strangled, the town or village to which he belonged being razed to the ground.

These damsels were all brides of the Inca, and when of a marriageable age, the most beautiful were selected and transferred to the royal harem, which contained sometimes thousands of young women, some of whom

were permitted after a time, to return to their homes, where they were held in the greatest reverence for having been the Inca's brides.

There were other religious houses of the same kind throughout the country, which were in general filled with the children of the *curacas*, or nobility; but in some instances a virgin was selected and confined in them on account of her excessive beauty, even though she had sprung from the lowest class in the state.

The marriage customs of the Peruvians, exhibit a remarkable feature in the domestic history of the country. The nobles were allowed a plurality of wives, but the rest of the people were permitted to have only one. A certain day in the year was appointed in the capital, and in every town and village throughout the empire, for the general celebration of the marriages of those who were so disposed and were of a proper age, which was fixed at twenty-four for the men, and eighteen or twenty for the women. These were called together in the principal public places in the towns and villages to which they belonged, the assembly being presided over by the Inca himself in the capital, and by the highest nobles in other parts of the empire. The ceremony was performed, by the Inca or presiding noble uniting the hands, and declaring the parties to be man and wife. But there was this remarkable defect in the Peruvian marriages, that every man was obliged to take his wife from the particular community to which he belonged, which was usually composed of his own kindred. The day of these great ceremonies, was followed by festivities which made a jubilee throughout the country.

CHAP. XV.

CUZCO — *continued.*

Two English Gentlemen at Cuzco. — One English Lady. — Visit from Doctor Bennett. — Remains of the Palace of Manco Cápac, the first Inca. — Remarkable Wall. — The Figure of a Mermaid. — Ruins of other Buildings. — View from this Elevation. — Ascent to the Great Fortress. — Exterior Walls. — Art in the Construction of the Walls. — Dimensions of the Stones. — Enter the Fortress. — The Walls. — South Side of the Hill. — The Peak of the Hill. — The opposite Hill. — Terraces. — Seats for contemplating the Sunrise. — Reflections — Ancient Palaces. — Concealed Gold. — Indian Method of gathering Gold. — Impressions concerning concealed Treasure. — Modern Deposits of Treasure. — Doctor Bennett's Museum.

THERE were two English gentlemen and one English lady living at Cuzco at the time I was there, Doctor Bennett who was of middle age, and had for many years practised his profession in the city and its vicinity, Mrs. Bennett, and Mr. Backhouse, who was in the prime of life, and full of that vigour and enterprise, which is generally found in our countrymen in whatever they may happen to be engaged.

The day after our examination of the spare remains of the once grand temple of the Sun, Doctor Bennett called at our rude quarters, and after a little conversation, volunteered to accompany us in a visit to the remains of the remarkable fortress by which the ancient

city of the Incas was defended, which is called the Sanahuaman in the Quichua tongue; and we set off immediately for that purpose.

After mounting a steep and winding pathway on the western side of the city, we first came to a terrace, upon which are the remains of the palace of the first Inca, Manco Ccapac, or such as are so called, for the truth of the prevailing opinion has been doubted by several Spanish historians, which has led, indeed, to curious conjectures concerning the origin of Peruvian civilisation. Be this, however, as it may, it seems certain, after due investigation, that the commencement of regular government and the refinement of the ancient people were coeval with the arrival of a foreigner from some country unknown, who became their sovereign about the time that Manco Ccapac certainly began to reign. Leaving others to discuss these matters, I shall only describe the present condition of what remains of this Inca's supposed dwelling.

This remarkable relic of a former age, is situated immediately below the heights upon which are found the remains of the great fortress we were about to visit. It consists chiefly of a wall of about twelve feet in height, which stands upon a firm terrace paved with smooth stones of irregular forms and sizes, but fitted to one another in the same manner as those in the walls of the buildings of the ancient town.

What was most worthy of our notice in the wall upon the terrace was, a number of frames of false doors, of which there are no less than seven, formed in the same manner as that which may be entered. They are all

constructed with great regularity, and have their sides inclined to each other towards the top, which is surmounted by a lintel of ample length.

In the front of the wall of the terrace, near the centre, there is a flat stone, about two feet and a half in height and two feet in breadth, upon which is carved in relief, a figure we should call a mermaid, which, from its dissimilarity to everything around, strikes the traveller with surprise.

After entering the open doorway upon the terrace, we mounted some stone steps which brought us to a cultivated field on a level with the front wall. On the inner side of this are found massive ruins of ancient edifices. Amongst them are the remains of a wall of about thirty feet in length, and eight or ten feet in height, the stones in which are placed with the same exactness as in the temples below.

Other remains of buildings were also strewed about on the same side of the hill we were ascending, which, although they do not seem to have any connection with one another, are all supposed to have belonged to the establishment of the first Inca.

The view from this elevation commands a fine prospect of the town of Cuzco embosomed between hills, of the two villages of San Sebastian and San Geronimo, through which we passed before we entered the ancient capital, one being in the middle and the other at the extremity of the quebrada, and of the snowy peaks of the higher ranges of the distant mountains. From this point also is seen the little stream which washes the town beneath the hill, winding its way towards the

Orapaga, which unites with the Quillabambo or river of the moon, the higher portions of which we followed in our descent from the summits of the mountains. The Quillabambo after uniting with the Apurimock forms the Ucayali which falls into the Amazon in the latitude of four degrees south.

The great fortress of which we are about to note the remarkable remains, is said to have been commenced at least two centuries before the first invasion of the Europeans; but it was doubtless many years before the design was fully accomplished.

About a thousand feet above the site of the palace of which we had inspected the remains, we found ourselves between the peaks of two hills, upon the lowest of which on our left hand and overhanging Cuzco, are the remains of the grand fortress.

We commenced our observations by a walk beneath the exterior walls, the character and dimensions of which fill the stranger with equal surprise and delight. They so far surpass, in their dimensions and in the art employed in their construction, everything that we could expect to find, as to impress all who behold them, with the truth of what is related by historians concerning the people by whom they were raised.

The walls form angles similar to those observed in our modern fortifications, and there were three narrow entrances on this side. But I must here give the dimensions of some of the stones of which they are composed, which I afterwards took in company with Mr. Backhouse, and describe the manner in which the colossal materials are put together.

The height of the first of the stones which we measured was sixteen and a half feet, which was equal to that of the wall, and its breadth was twelve feet. The second, placed at an angular projection of the walls and nicely rounded off, was sixteen feet and three quarters in height, and sixteen feet in breadth at the base, on each of the two sides exposed, but a little less at the top. Another in the solid wall was sixteen feet and a half in height, and thirteen in breadth at the base, but something less at the top; and near these we observed several of twelve and thirteen feet in height placed upon stones of smaller dimensions.

The greater part, however, of the walls were composed of stones inferior in size to those mentioned. But in calculating the exact height of the larger stones, it must be remembered that we measured from the ground, without knowing how far they extended beneath the surface of the soil. But what strikes the European as most remarkable is the niceness with which these immense blocks have been made to fit one another in spite of their irregularities and their dimensions.

I believe there are no stones of such enormous size found in any buildings ancient or modern in Europe or Asia, except those in the fortress at Balbec, which were placed there in a comparatively scientific age.

It may seem strange that it is not certain, whence these large masses of rock were obtained. The material however of which they are composed is the same as that of the stones used in building the temples generally in Cuzco, which is of volcanic formation, and as they are found upon the summits of mountains and hills which

are for the most part of volcanic origin, it is not very probable, as some have supposed, that these masses of rock were brought from any great distance, although the precise spot from which they were taken is not known.

Through one of the narrow entrances we took our way to the interior of the fortress. Here we found a second wall and a third, both similar to the first, and placed above one another. The second was about three feet and the third about five feet less in height than the outer wall; and the paths between the walls were about ten or twelve feet in breadth.

After passing the upper wall, we directed our steps towards the south side of the hill, where we found the fortress defended by a steep ravine where no defensive works were erected. Through this ravine runs the torrent of Quatinay, which flows by the city.

Thence we passed to the north side, where we found a similar ravine through which flows the stream of Rodadero; and we observed here some remains of defensive works.

There were also three well-formed terraces overhanging the remains of the palace which we had inspected. The front of the lower of these, which extended from one hundred and fifty to one hundred and sixty paces round the hill, was from twelve to fourteen feet in height. The second was about twelve feet in height and extended to a hundred paces, and the third was about ten feet and extended to something more than eighty paces.

Above these, at the very summit of this hill, it is

said, there were formerly three towers which formed the citadel, but of these we could not trace any remains. Three wooden crosses, however, now crown the heights. From this elevation we had a fine view of the town towards the east.

Descending from the summit, we crossed over the narrow plain from which we had entered the fortress, which led us to the base of the opposite peak, which is two or three hundred yards from its companion height. This mount we found almost encircled with masses of rock, which it was evident were not of the same composition as the stones of the fortress we had examined. Their form, however, perhaps as much as the material of which they are composed seems to prove their volcanic origin. They have many grooves or hollow channels, no doubt formed by volcanic action at a remote period, which has given occasion to the citizens, of sliding down the hill; and this has been a favourite amusement of the young folks of Cuzco, probably ever since the building of the ancient city; so that it is even difficult to distinguish the forms left upon the rock after the great natural events that have at some time occurred, from those made by the sporting people of the town.

Upon mounting to the summit of this peak, we found we were much higher than the citadel of the fortress, which we overlooked with the whole country around. The fortress, indeed, from this elevation, if we can divest ourselves of the melancholy reflections it gives rise to, forms a most pleasing object. The massive walls and the ground within them, are in many parts

covered with wild herbage, upon which the llama is seen feeding wherever the heights are not too precipitous for his steps.

Here we found two or three short terraces hewn in the rock, and two perfect seats upon which it is said the Incas used to sit, sometimes to hail the glad orb of light, the great father of their race, when he rose above the eastern hills, and at other times, to superintend the games of their subjects on the plain beneath, which, from the accounts given by the Spanish historians of the period, seem to have been not very unlike those of Greece, when no horses were used.

If any one were to travel for the purpose of discovering the places on our globe the most suitable for the indulgence of such reflections as we might suppose a being of a higher order while seated upon the clouds might entertain upon reviewing the effects of the virtues and vices of the rulers among mankind, upon the thoughtless millions of our species who follow no other pursuits than those that are necessary for their preservation from want, I do not know a place better adapted for this purpose than the hill upon which we now stood. Here he might occupy the seat of the sovereigns of an ancient empire, of whose greatness every element has perished. Here he might perceive the mournful evidence of the triumph of barbarism, in the name of religion, over a nation in many respects, the most refined in the world at the period of its conquest. Here once sat those amiable sovereigns, to whose love of their people the old world has scarcely anything to compare in a parallel age. From this

point they looked over their capital city, where about two hundred thousand souls dwelt in peace, and in the enjoyment of plenty beneath their rule. Here they worshipped the rising orb, without whose invigorating ray the earth would be barren, and the temperature of the atmosphere too low for the maintenance of organic life. Here, while they were regarded as the distinguished children of the great deity who brought the world and its inhabitants into being, they probably conceived those laws which gave abundant evidence of their desire to imitate the benevolence of the author of all they beheld.

But how sad is the change. We now look down upon the effects of the vices of the rulers of mankind. We see the remains of the magnificent palaces, temples and streets of a former age, which have been destroyed by the servants of a less humane sovereign than perhaps any that ever ruled here.

What should be our thoughts when we look upon the scenes now beneath these hills, and remember that the people who once dwelt in this city were destroyed, or robbed and reduced to slavery by men professing to be of the religion which teaches peace and the good will of all men towards one another.

The day after our examination of the Sanahuanan and the Rodadero, we inspected the remains of several of the palaces and temples of the ancient people which we had not before seen, but of which there remains much less than the description given of their number and former magnificence would lead us to expect. Their number indeed according to the reports of the Spanish

historians was very great. It is said that there were several hundred temples and religious houses dedicated to the various deities which were worshipped within the town of Cuzco, and that a new palace was erected by every Inca that reigned.

We particularly inspected the interior wall of the palace which is said to have been built and inhabited by Inca Racca, the sixth sovereign of Peru, who must have commenced his reign, near the end of the twelfth century after the Christian era. It is situated in a narrow lane near the grand plaza, and now forms the exterior wall of some modern building. It is a most remarkable instance of the extraordinary skill and unequalled patience of the workmen of the Inca, in the preparation of the building materials. The stones are here rougher than they are usually found upon the external surface of the buildings, but fit each other with such perfect exactness, that I could not force my pen-knife between any of them; and, on one stone, not above two feet square we counted no less than fourteen angles.

I may here mention that a strong impression generally prevails even at the present day, in this part especially of Peru, that an immense mass of gold still remains concealed in some obscure quebrada of the Andes; and if the accounts of the events that occurred at the time of the captivity of the last of the Incas, and the character generally given of the Indians be worthy of credit, we may reasonably believe that more gold was concealed at that time than has been discovered by the modern Peruvians, some persons of every race of whom,

are known to have diligently searched through many of the most rude quebradas between the mountains.

We may particularly refer to two occasions on which it is stated that gold to a large amount was somewhere concealed, at the time of Atahuallpa's captivity. The first of these was at Pachamamac, during the expedition of Hermando Pizarro, who was sent to that town, which is on the coast at about a hundred leagues from Caxamarca, with about twenty horse and a small body of infantry, while the commander-in-chief remained at the last mentioned place, with the main body of his forces and his chief prisoner the Inca.

Pachamamac appears to have been the seat of a great deity of the same name as the town, who was deemed by the Peruvians to be the creator of the world, and whose temples were known to have been decorated with a profusion of gold, which it is believed the priests upon hearing of the approach of the Europeans carried away and concealed. Some part of this was afterwards found buried in the ground, though apparently bearing but a slight proportion to what was known to have adorned the temple of the Deity.

The other instance, if the accounts be well founded, was of much more importance. It does not however appear to rest upon equal authority, and is not even mentioned by the author of the Conquest of Peru. I will first state what is said to be related by all other historians, and afterwards what is most certainly believed in the country.

It is related that Atahuallpa while in the hands of his conqueror at Caxamarca, offered for his ransom, to

cause gold to be brought in such quantities as to fill the apartment in which he was confined, which it is said was twenty-two feet in length and seventeen in breadth, to the height to which he could reach, which was about eight feet from the ground. His offer being accepted, he sent messengers to the different parts of the empire, to order the gold to be transported to Caxamarca. But in the meantime, reports arriving that a large army of Peruvians was assembled and was ready to fall on the Spaniards, gave rise to discontent among the soldiers, and caused Pizarro to yield rather hastily to their cries, and order the execution of the captured monarch.

It is further related, that Atahuallpa only escaped the flames by permitting some sort of show of baptism, at the hands of the priest who was one of the chief advisers of his execution, and that he was garrotted or strangled, after the manner of executing malefactors in Spain.

But it is stated by some historians and believed in Peru at this time, that eleven thousand llamas were on their way from Cuzco to Caxamarca, each loaded with four arrobas, or about a hundred pounds weight of vessels of gold, and that while in the mountains, the Indians who conducted the convoy receiving the accounts of the death of their Inca, buried or concealed the whole of the treasure and dispersed.

However incredible it may appear that such a mass of treasure should be any where hidden, and remain concealed, when the place where it was deposited must have been known to so many of the people, it must be

remembered that the whole was composed of sacred vessels of gold, which it would have been a sort of sacrilege to have made any venal use of. On this account it might very well remain concealed during the lives of all those who were concerned in the transaction; and it is not probable that the place of concealment should have been communicated to any of the succeeding generation. Moreover, to the traveller who has seen the immensity of the quebradas, and the vastness of the desert country which affords ample opportunity for the choice of a secret place wherein to deposit treasure, it may be conceived that a place was found so secure as to remain undiscovered up to the present day.

A good Indian to whom I was introduced by Doctor Bennett, gave me some information concerning the treasure above mentioned, taking care to protest that it was not a mere supposition, but well known to him as a fact. The reader will at least see the agreement of this report with what has been related in one of the chapters on Arequipa. He informed me that at some spot known to him upon the banks of this stream there were three chambers in which was gold hidden by the Incas, at the time of the conquest of their country, to an inconceivable amount. In one of them he said, there were many figures of animals composed of pure gold, in another were the forms of trees plants and fruits, all in the precious metal, and in a third, a large quantity of gold ore in its state after being washed at the mines.

The Doctor was indeed assured that this information was given to the Indian by one of his family who re-

ceived it from Tuhacumarron, the descendant of the Inca who was shot for rebellion, but who had communicated it before he was taken, accompanying his communication with a protest that the knowledge of what he stated had come down to him through a channel which would render the possession of the secret of more value than any quantity of gold that could be obtained by its discovery.

There have been yet other deposits of treasure, in the form of money, in Cuzco, though it is not likely that this hoard of wealth should be very abundant. It is well known that the Creoles, at all times, were in the habit, when under the Spanish rule, and this habit has in some cases been persisted in to this day, of burying their money to escape the plunder of the government officers, who are said to have always come to the colony very poor, and to have left very rich. It is well known, at all events, that many persons who have never had any apparent means of livelihood, have never wanted money, and yet have appeared to leave nothing at their decease; and it is equally well known, that others, even in the quietest times, have been found in possession of sums of money of modern coinage, of the mode of acquiring which they have given no account.

I may here mention another of the little secrets of Cuzco, of which my good friends the Nadals, to whom alone it seemed to be known, made somewhat better use than the representative of the Incas had made of any he might have possessed.

The chief business of these gentlemen, both of whom

were in the prime of life, was to superintend the cultivation and the preparation of the coca, of which I shall have to speak again presently, and to conduct its sale, on behalf of the government. This occupation it appeared, however, was not very profitable to my friends, who were great speculators, especially in houses, by which they sometimes made heavy losses, so that they occasionally wanted more money than the regular course of their occupation brought them. Whenever this occurred, they both disappeared, usually for about a month, returning with as much nicely washed gold ore as it was possible to carry without the aid of beasts, which they never had.

The means by which this treasure was obtained, was a subject which had caused many conjectures in the town. I shall, however, only mention that which seemed to be the least at variance with the method known to be practised by the Indians for obtaining the precious metal.

My informant stated, that it was very well known that the young men descended the stream of the Huatanay for some distance, then crossed a range of mountains, beyond which there were other streams of greater volume of water. Here it was supposed that they met Indians who obtained gold in the way in which it was formerly procured for the Incas, when this was required of them, without having any idea of its value or much knowledge of the use of the goods for which it might be disposed of at Cuzco: moreover, that they engaged them to procure what they wanted for some trumpery articles which they carried with them, and, it

may be, authoritatively forbade their procuring any more.

There was a difficulty however in this solution of the mystery, arising from the certainty that the Indians whom the young men would first meet with in the direction which it was supposed they took, were of the Seremiris tribe, who were at about forty leagues distance from Cuzco, and were known to be too hostile towards white men, to admit of any one safely venturing among them whether armed or unarmed. There were other directions however in which they might travel, and other Indians with whom they might deal, whose characters were known to be more peaceable.

The manner in which the Indians formerly procured the gold is well known to have been as follows. They came to the streams generally at the most variable season; and, after making their encampments on the banks, chose an opportunity when the water was low, to dig temporary pits at convenient places, below which they formed bars of stones, running from twenty to thirty feet or more from the shore. They then waited for the rising again of the flood, the time of which always depends upon the quantity of rain falling in the mountains from which the streams descend. When this happened, it will be easily seen, that a whirlpool would be formed within the bar, into which everything descending on one side of the torrent would find its way. And now, in order that not only that which was brought down by the current, but that the whole gravelly or sandy bottom of one side of the stream should be carried down by it, they raked for some distance above

the bars, and so put everything moveable into motion. By this means the particles of gold, which were small, were driven down with the rest, and falling into the eddy, sunk as soon as their onward course was arrested, while the greater part of the stones and all the lighter substances were pushed on till they met some other obstacle to their movement.

When this raking had been performed, sometimes for only five or six hours and at other times for a whole day, the water would again fall, when the next step was to gather up all the rubbish deposited in the pit above the bar; and, from this when washed, the gold ore was easily procured.

Contradictions to this theory as to the mode in which the young men obtained gold seem to be furnished by their short absence from home, which was rarely more than two months, and the apparent improbability that any persons should possess such an easy means of becoming very rich, without making all the efforts in their power to increase their fortunes. But before we come to this conclusion, we must remember where we are, and rightly estimate the character of the people of whom we are speaking. We are not considering what might be the acts of two young Englishmen, who have had their eyes ever open to the power or position in society to be obtained by the accumulation of wealth. We are speaking of descendants of Spaniards, born, educated and raised in Cuzco, with very little idea of the value of wealth, beyond its power to relieve them from immediate embarrassment—of men, who have probably felt more pain in a month or two's ramble such as that

above mentioned, than would be compensated for by the pleasure they would derive from any amount of riches they could by any means obtain.

While at Cuzco I paid an interesting visit to a little museum belonging to Doctor Bennett containing chiefly articles of manufacture left by the ancient people. There were here earthen vases of all sizes, that might contain from two to ten gallons of water each, and apparently formed to stand in holes in the ground; and many vessels like our bottles and water ewers; and the Doctor informed me that he had seen others which resembled our teapots and water-plates. There were also some idols, which were certainly of a very early age. They consisted of ugly figures of mixed metals sometimes of two or three kinds, forming parts of the figures distinct from each other. There were likewise innumerable weapons of war, some of which, *were deadly enough to have been worthy of the most civilised age.* One of them consisted of a piece of metal with prominent nobs around it, and a hole in the middle which seemed designed for the handle. The Doctor had examined many skulls of embalmed bodies which seemed to have been broken by this instrument, and were actually repaired with calabash. He had seen also fine sheets of pure gold, which one might have supposed had been rolled out at the present day, and bandages of gold five or six yards in length, which would roll up like ribands.

Among the curiosities was one of the quipus which have been before mentioned as so useful to the ancient Peruvians in making their calculations, communicating

with one another between distant places, and handing down records to succeeding generations. This was found in one of the ancient tombs. It was formed of a piece of solid cord of about one foot and a half in length, of moderate thickness, and smaller strings of different lengths and colours with many knots, all hanging from the thicker cord.

This somewhat curious instrument is said to be still used by the shepherds in some parts of Peru, in calculating the produce of their stock; but those that have been recovered from the tombs, though they are supposed to be in part at least understood by some of the Indians, remain still quite inexplicable to the Creoles.

CHAP. XVI.

CUZCO — *continued.*

The modern Town of Cuzco. — Decline of Population. — Demolition of the ancient Temples. — Convents and Churches. — The Cathedral. — San Francisco. — Convent of the Merced. — Remarkable Paintings. — Church of the Jesuits. — State of Religion — School of Art and Science. — Cemetery. — Cock-fighting. — Fête of San Francisco. — Procession of the Virgin. — Prospect of the Whites and Indians. — The Prefect's Improvements. — Museum. — Effects of rarefied Air. — Persons of great Age at Cuzco. — Natives rarely eat Meat. — Epidemic Diseases. — Ancient Customs still prevail. — Remarkable local Disease. — Agricultural Productions. — Coca. — Effects of Coca upon the Health. — Superstitions. — A Gang of Thieves. — Arrests by the Prefect. — Misfortune of a Native Painter. — Exposure of one of the Thieves killed. — Folly of a Judge. — Domestic Life of the Citizens.

HAVING taken as minute a review as the plan of these travels would permit, of the institutions of the former inhabitants of Peru, and described the remains of the temples and palaces with which their capital was formerly adorned, we may now glance for a moment at the town and its inhabitants, which has occupied the site of the ancient capital since the frightful destruction which accompanied the conquest.

The population of the modern city which is said to have amounted at one time to about 40,000 souls, among whom were mingled many of the high aristocratic families of Spain, has for many years gradually declined;

and since the declaration of independence has fallen to about 20,000, the greater portion of whom consist of people of the mixed blood, and the pure Indians.

Among the first acts of the Spaniards, after the destruction of the capital and the dispersion of the ancient inhabitants, were the demolition of their temples and the conversion of their palaces into residences for their own nobles who came out to share the profits of the conquest. But now time, not less certain in her operation upon the works of our species, than the hand of war and rapine, has left few remains of the ancient buildings save those durable portions which we have seen. Thus the town at the present day consists of Spanish houses of every class, generally of two stories, of streets at right angles to each other and of public squares.

But notwithstanding the changes that have taken place at Cuzco, several of the institutions of old Spain still survive, and there are yet four convents, the San Domingo, the San Francisco, the Merced and the Recoleta, with their respective churches, the more striking of which I shall mention.

Having already spoken of the convent and church of the Dominicans, which we visited during our inspection of the remains of the temple of the sun, I may now mention the cathedral and several other churches.

On approaching the front of the cathedral, we were struck by its position, which is in the centre of one of the sides of the *plaza mayor*, or principal square. It has a well decorated façade, and two towers which are in proportion to the rest of the edifice, and a handsome

flight of steps, which conduct to the platform from which you enter the building.

Upon entering we were much struck by the harmony and splendour of the decorations, and were told, that the silver ornaments with which the altar is covered were of the value of 45,000 dollars. Pictures of the Saviour and the virgin, are placed over its centre, and the forms of many saints appear upon the walls around.

If indeed there be anything to lessen the admiration which the gorgeous spectacle within the walls of this temple excite, it could only be the regret which the votaries of a simpler form of worship of the Being who regards our moral acts rather than the sumptuousness of our temples, might feel at the waste of labour which the building and its decorations present.

We next entered the church of San Francisco which is also gaudily decorated, but is chiefly remarkable for its choir, which is constructed of cedar wood, very finely wrought. There were here the representations, generally in painting, of saints and bishops without number; and there were two very old organs with the keys excessively worn.

All the churches indeed in Cuzco are highly decorated; and at the first view after entering, they seem to present a mass of gold and silver amid gaudily dressed angels and saints. In like manner the cloisters of the convents, to which the principal churches into which we were admitted belong, are decorated with paintings illustrative generally of the history of their patron saint; and in this respect that of San Francisco is one of the most successfully executed. In the paintings around

the walls of its cloisters are figured with remarkable exactness, the acts of the saint from his birth to his ascent into heaven, which is at least in agreeable accordance with the character of the church.

The *recoletos*, or monks of this particular convent have a high character for discipline and mortification, and are said to flog themselves or one another often and severely.

But the most remarkable paintings are to be seen in the cloisters of the convent of the Merced. What title to give these to indicate their class or character, is far beyond an Englishman's imagination of whatever Christian sect he might happen to be. The two most extraordinary among them were especially pointed out to us by a worthy member of the Church of Rome while we were in the company of a priest, without any remark from himself or the priest indicative of their opinion as to their merits.

I am not indeed sure whether the subjects of these paintings can be mentioned in such a manner as to be received by an English reader without experiencing such a feeling of disgust as it is as disagreeable to give as to entertain.

Were the paintings mere daubs, we might pass them by unnoticed, with the hope that we had not well comprehended what we saw. But so far from this, they are the elaborate work of some skilful artist; and their subjects are of such a character as not to afford even the most charitably disposed person grounds for thinking that they were merely the effects of a sportive imagination, and not intended as the serious representa-

tions of real events. They cannot possibly indeed be anything less than the representation of scenes related in some of those numerous volumes called the writings of the fathers of the church which have driven so many thousands of excellent men absolutely mad.

I will endeavour to give the reader a just idea of those which are the most notorious, without passing the bounds of common decency, over which the artist has most assuredly stepped.

In the first which I shall mention, which has perhaps more in it of grossness and absurdity than of indelicacy, we have the mother of Jesus, giving nourishment from her bosom to two widely different sucklings at the same time—on one side the holy child represented in a perfectly natural manner, and on the other the great head of the Church of Rome, Saint Peter, in the form of a rather old man.

Where could the painter, said my Spanish friend, addressing himself to a Creole gentleman that was with us, and to the priest, find grounds for recording on the walls of this sacred edifice, a circumstance so extraordinary? No answer was made, and we walked on. While, however, my friend and myself were indulging in somewhat severe remarks upon this painting, in a tongue not known to our clerical friend, we were shown another of these extraordinary productions.

The reader may be inclined to doubt whether the traveller walked round these walls quite in his right senses; and, the traveller might perhaps mistrust his own memory, if he had not been more than once round the cloisters of the same convent, and had not found

Creoles who, then and long before, had looked at this painting with feelings akin to his own, and talked of the bad taste it exhibited. No one among the laity of the town had the least idea from what history it was taken, though they believed it to be from some genuine account of the event in one of the supposed inspired volumes of the Church.

Now let any rational Christian bring together the Saviour, Saint Peter and the Devil, and after reviewing the several acts of each as related in the sacred writings, conceive any occupation in which they might, by any possibility, be engaged together, and then observe whether what is seen here can have any foundation in fact, and whether it is not a gross violation, not only of good taste but even of the commonest decency.

Of the three parties in this painting, the Prince of darkness is the most prominent. His Satanic majesty has a countenance filled with rage, mingled with contempt for the two holy personages in whose company he is found; and stands with his back turned towards them, and his body a little bent, in the act of knocking down the Saint, by means perfectly visible in the painting, but impossible more exactly to describe with delicacy, whilst the Saviour is seen raising the fallen Saint from the ground.

I can only add, that though I asked more than one of my Cuzco friends, where the legend was to be found which must have given occasion for this painting, I was always answered that no one knew.

There was another remarkable picture, which I prefer mentioning after that just described; for, if it be not

calculated to instruct it may at all events be seen without giving rise to the feelings which the two I have described must excite, viz. a feeling of horror in the minds of even members of the Church of Rome, and of horror mingled with disgust in the minds of persons of a different religion. We have here represented a grand battle between the Spaniards and the Indians, in which the saint we have just seen in such a pitiable condition is playing a more honourable part. He is drolly enough, however, here represented, leading into action an army of invalids; and a number of Indian arrows that have been lanced against his forces, are observed returning to the ranks of those who drew their bows in the service of their country.

Another of the churches I shall mention is, that of the Jesuits, which is built on the site of the palace Huayna Ccapac, the twelfth Inca, throughout whose reign the people are said to have enjoyed the highest degree of prosperity and refinement which they at any time attained.

This edifice has a handsome façade, and two regular towers which are high enough to cause alarm during earthquakes, though these are not so severe here, nor so frequent, as at Arequipa; and it is the most splendidly adorned of all the Christian temples in Cuzco. I shall mention only one of the paintings within its walls, which is worthy of notice, not so much from its perfect accordance with the character of the religion of the people, as for its evident appeal to the sense of mankind, instead of threatening the vengeance of heaven, against all the promoters of a different system of Christianity.

It represents the head of the Romish Church holding a book open in his hand, entitled *Exercicia Spiritualia*, while at his feet are fallen confounded and disconsolate, Wickliff, Melancthon, Herò, Luthero, Calvino and Esolampadio, whose names are all thus written on the bands of their caps.

There is also in this grand square, the church of Santa Maria of the Descent, which is placed by the side of the Cathedral, and is remarkable from a legend with which it is connected. It is said that when some Spaniards were besieged by the Indians upon this spot, and their provisions were expended and they were reduced to the last extremity, the virgin descended, and while over their heads, caused it to rain bread by which they were saved. The event indeed is represented in a picture within the church, which is not however of much merit.

After these remarks upon the convents and churches it will be as well to mention what appeared to the traveller to be the state of religion generally among the good people of Cuzco.

We are all tolerably well acquainted with the indifference upon religious matters, of the educated classes in the Roman Catholic countries of Europe, with the opposition of a portion of the inferior classes to the whole system, for which they consider they pay unreasonably, and also with the fanaticism of the rest of the people in favour of the Church. In Cuzco, the same indifference prevails among the instructed classes, though these are not numerous, as upon the continent of Europe, but the whole of the inferior classes are

quite as much in the hands of the most ignorant among the clergy as they seem to be in any part of Spain. The only religious book, if it may be so termed, that is read by the people of these classes, is entitled, "A History of the Saints," and it is said to be full of such "impossible passages of grossness," as the fertile imaginations of our village ranters could not possibly surpass, but which might amuse the better informed, were it not for its sad effects upon the understandings of the rising generations of the infant state.

There is a school of arts and sciences in Cuzco which is managed much in the same manner as our grammar schools in Europe of the most antiquated kind. The cost of the education and board of boys from the country, of which there were about sixty in the college at this time, is eighty dollars a year; but the youths of the town of which there were now one hundred and fifty receive their education free.

We visited the pantheon or cemetery of Cuzco which is of a gloomy description, but sufficiently original. It has several courts surrounded with walls, in which the bodies are placed in cavities adapted to all ages and sizes, and carefully closed; and in the midst of each of the courts there is a pit in which are deposited the bones taken from time to time from the cavities as they are cleared of their ancient tenants to make room for fresh ones. A few shrubs are planted in the ground at intervals which only serve, however, by their rarity to increase the gloom of this receptacle of the dead.

One of the amusements of the good people of Cuzco is in the *calisco de gallas*, or circus for cock-fighting.

I accompanied one of my friends to see the Peruvian manner of conducting these combats. The circus was enclosed and had an arena, surrounded by benches rising one above another. I had always been prejudiced against the sport, and therefore hardly went willingly to witness it; but I was not long among the sportsmen before I perceived the true key to its attraction, which is the gambling by which it is accompanied. Apart from this vice, however, if I was not highly amused, I was less disgusted than I had expected by the character of the combats. One of every couple that fought was so quickly killed, that chopping off the heads, as we do with fowls intended for the table, can scarcely cause less suffering.

Before the combat commences the natural spur on the right leg of the cock is cut off and a little steel blade in the form of a scythe is nicely laced in its place. As soon as the combatants are seen, the bets are made. The cocks opposed are then put down by their owners within the arena, when one fierce spring very often decides the battle by one of them drawing his weapon down the breast of the other, upon which the wounded cock sits quietly down till his head falls, and he dies, without receiving any further assault from his enemy, who turning aside from his victim proceeds to peck the ground.

It does not always happen, however, that the vanquished animal is killed. Sometimes the battle is lost by one of the cocks running away, which causes a shout of exultation throughout the circus in favour of the victor; and this seems to be acknowledged by the

fortunate cock, by flapping his wings and crowing loudly. It happened, on one occasion this evening, that the cock that was killed was the victor; for after being wounded he fought until his adversary turned, when he sat down and dropped his head and died. His posthumous glory however was proclaimed with great *éclat* throughout the calisco de gallas.

The fourth of October, which is the *fête* of San Francisco, was quite a gala day at Cuzco; and several of my good friends accompanied me to the plaza in which is the government-house to see the religious ceremony that was to take place there. We all know pretty well what an ordinary Roman Catholic procession is, and I dare say few persons who have been but a short time in almost any continental town except Paris, have not been often wearied by the length, and sometimes perhaps a little shocked by the grossness of the spectacle. There was however a novelty on this occasion, which was so pleasing to the good people of the town, that it seemed as if the whole of the inhabitants were gathered to witness it. Two distinct lines of procession of great length and in gay apparel, came each upon the square from opposite directions. One of them was from the church of San Domingo and the other from the church of San Francisco; and near the centre of each line under a gaudy canopy was carried the patron saint, taken from his place in the church and raised high above the heads of the people.

As the leaders of the procession came near the centre of the square they filed off in the rear, until the two saints approached each other, when their bearers

set down their charge without much lowering the height to which the saints were raised, and the people stood in anxious expectation, to witness the scene which was to follow.

Not having been told of what would occur, I was surprised to see the two exalted personages approach still nearer to each other; and not the less so, to perceive at the same moment, a deep sensation among the people, like that we have all observed, when some effective tragic scene has "harrowed up our souls."

Presently, the figures bowed, bent, and touched each other, and kissed and embraced so earnestly, that one might almost have thought they breathed and felt the joy they communicated to others.

The whole assembly was moved; and I now saw women wiping their eyes, flowing with tears of joy, to see two such holy personages cement their union by such well understood means. The bearers of the holy men also approached one another and embraced, after which the processions again formed and marched in opposite directions on their return to their respective churches.

I cannot remember any where seeing any religious spectacle apparently more successful than this. One thing indeed which I heard after we left the ground, somewhat disconcerted me. I was told by my friends, that, so ill understood was all that passed, by a great part of the population, that they even thought that the saints, instead of embracing, actually fought.

There was another religious procession during my stay at Cuzco, which had certainly one thing in it verg-

ing on the whimsical or the droll. The heroine on this occasion was the virgin, who was carried about over the heads of the mob, with the child Jesus in her arms, on whose head was a veritable cocked hat, precisely similar in shape to, and set upon the head in the same manner as, that worn by the late Emperor Napoleon. I was so astonished when I saw this, that I thought the hat had been placed on the head of the child by some wag, and had not been perceived by the priests; but I found afterwards that the infant wore the same at all times even in the church, though wherefore I did not learn. A friend with me, though a good Roman Catholic, knew as little of the matter as myself, and he asked one of the sacerdotal brethren in the procession, wherefore the child was so strangely dressed, upon which the worthy official, who seemed very intent upon his duties, after staring for a moment, turned his back and made no reply.

"Nothing," said my friend, "can surpass the simplicity of these people. They are always occupied, but they never think. The moral effect of our admirable religion is weakened by these absurdities. What honour can be done to the virgin, by promenading her image about the streets, and with a child so dressed in her arms."

If we cannot approve of such shows as these, we must nevertheless remember that, in mixing with the white inhabitants of Peru, we really go back to a state of society long extinct in Europe, and, that when we mix with the coloured men, we are associating with a race living under a form of government quite unsuited

to their character, without a hope of change. Among the white race in Peru as it certainly was in most parts of Europe at a period not very remote, and is in Spain, it may even be said at the present day, knowledge is commonly despised and considered necessary only for those who have to labour in some way or other for their bread. Thus every spark of genius in those very youths upon whom the hopes of the country ought to rest is extinguished.

It has long indeed been the opinion of well informed people in Peru, that the day is not distant, when the races that now inhabit the country, will change places, in the relations which they bear to each other, and that the Indians will finally rule and give even a better tone to the manners of the masses of the people.

In considering the probabilities of such a change, it should be remembered, that though we call the descendants of the ancient inhabitants of Peru, by the usual term of Indians, they must not be confounded with the hunting tribes which are still found inhabiting so large a portion of both South and North America. The former indeed are a people whose ancestors for ages lived in a state of subjection to established laws, cultivated the land, and pursued the arts of manufacture, with the same ardour as do the Europeans of the present day. And this very people, now populate the many quebradas and fertile districts of Peru, where their number is increasing, while that of the Creoles sensibly diminishes.

English travellers who have been much in the colonies of their own country at an early age, which has

happened to be the case with myself, are more apt I believe than others, to see with the greatest pleasure, whatever openly exhibits progress, whether physical or intellectual; and I visited several of the lately formed institutions, and witnessed the fruits of the enterprise, of General Medina at Cuzco, with more pleasure than any description I could give of them would afford the reader. They seemed indeed to contradict the opinions just expressed respecting the probable decline of the white race in Peru, and to indicate the commencement of a new era in the history of the town, in which the measures of the prefect must show their effects in the improvement of the people. It was not however generally believed, that the good done by him would endure much after the termination of his government, which might be within a short space of time.

Cuzco, nevertheless, in the midst of her decay has become indebted to the public spirit of her governor for a good Pantheon or cemetery, a library, a museum, an improved arrangement of police, and an amendment of the streets and public squares of the town, but above all for encouragement given to education. There is now in the town a college of sciences and arts, a preparatory school for boys, a school for girls, and several small schools for the poorer children. There are also two hospitals, one of which is for men, containing one hundred beds, and the other for women, containing a hundred and ten beds. I cannot therefore help thinking, that had the appointment of so able and energetic a governor immediately followed the Declaration of Independence, it would have been impossible that the

town could have lost, as it has done, nearly half its population in so short a period.

In the museum here, which must be long before it attains the celebrity of that of Santiago, there is a mastodon or mammoth, which is called the megatherium; but the size of this creature must have been very inferior to that which the animal seems to have attained, of which a portion remains in the museum at the capital of Chili.

It is probable that Cuzco is not very healthy for persons with delicate chests, and born in low countries. If the mountain air is pure, it is also highly rarified, and enough has already been said of the necessity of powerful lungs to consume enough for the ordinary purposes of life. Doctor Bennett informed me, that he had examined the lungs of Indians of the Sierra after decease, and had found them of considerably greater volume than those of the people of the lower country. All the living creatures of the inferior species it is also well known are furnished with larger and more powerful pulmonary organs in the mountains than in the plains.

Whatever may be the effects of the rarified atmosphere upon the constitutions of the inhabitants of the town who were born in the lower regions, it is certain that life is not shorter among the natives of Cuzco than among the inhabitants upon the coast. The Indians indeed of this vicinity are considered to be more healthy, as well as more active than those of the lower country. Many of them short n their lives by the intemperate use of the chicha; but Doctor Bennett informed me that

there were several instances here of Indians attaining the age of a hundred and twenty years, and that it was by no means uncommon for them to pass a hundred.

There were indeed several men and women of great age in the town while I was there, and there was one woman living in Don Francisco's house, who was born in the mountains, and was known to have been in Cuzco for a hundred and ten years, though her precise age could not be ascertained.

This longevity in the sierra, is so different from what we might expect, when we find that the natives rarely eat meat more than once a week, and that on the other days their food is commonly confined to mere maize and barley, that we are naturally led to inquire its cause. The chief difference in their appearance to a stranger, when put in comparison with that of the men who inhabit the countries of a lower elevation is, the regularity and beauty of their teeth, which, after I heard of their longevity I was induced to examine, for I had observed the same thing among the North American Indians which I had always attributed to a habit they have of chewing gum, which keeps the teeth clean and free from disease, and must naturally tend much to preserve the digestion. I did not find, however, that any use was made of this substance by these Indians; it is therefore probable that their teeth are cleaned and preserved by the coca which they continually chew. It is remarkable also that they not only retain their teeth but likewise their hair which preserves its glossy black, up to the greatest age they attain.

While I was at Cuzco, there was a disease raging

among the population of a peculiar kind; but it was chiefly among the younger persons. Doctor Bennett himself had no less than five deaths at his own hacienda which was a few miles out of the town. He informed me that he could not give the disease a name, but that it bore some resemblance to the cholera and was accompanied by cramps, followed by exhaustion from which death ensued. Bleeding he said had been tried as a remedy but had proved ineffectual.

A custom prevails among the Indians, with regard to their dead, which reminds us of our Irish wakes. The practice of these Americans, however, is not quite so rude as that of the Europeans, for it is not attended by either drinking or howling. Those who watch, only whisper in the ears of the deceased, the most affectionate messages to their other departed friends, to whom they send word how their worldly affairs prosper, and that they wait only their turn to join them in that happy state of repose into which they believe they have entered.

If there be any thing in this custom, which is not in accordance with our ideas of the relation between the inhabitants of the present and of the future world, we must acknowledge, since it is not from Christianity that they derive it, that it is one of those remarkable proofs that are found everywhere, that the human race in all stages of society entertain essentially the same expectation of a future, and the same hopes of a happier, world.

There is rather a curious circumstance related here concerning a disease, if it may be so termed, which is confined to a quebrada about forty leagues south-east of

Cuzco. It is said that the moment people arrive in this district, their legs swell to a considerable size without causing any pain and remain in this state the whole time of their stay. The Indians however are said to be more affected than the Creoles; and in a few instances it has been known to affect the whole body. The dampness of the soil has generally been supposed to be the cause; but it is certain that the malady leaves the person affected, immediately, or within a few hours after quitting the quebrada.

The most important productions of this district, for the use of the inhabitants are, the lucerne and the maize; but the most valuable for internal commerce and the revenue it yields, is the before mentioned plant called coca, the leaves of which are used by the Indians for some of the purposes for which the rest of the world use tobacco.

The coca, however, is in reality very different from tobacco, and requires a particular notice. It is said to have been originally used in its wild state; but it was well cultivated, long before the conquest of the country; and at this time flourishes upon improved soils, under government superintendance, in several parts of Peru. Yet strangely enough, it is not I believe even known in the neighbouring state of Chili. Its growth is here a government monopoly, and it is cultivated and prepared on large estates, the most remarkable of which in this part of Peru are at Poqualamboo. It is sold by the agents of the government at Cuzco and elsewhere in large quantities at the high price of twenty-five dollars the arroba of twenty-five pounds. Its sale at

Cuzco and the vicinity is said to be one hundred thousand arrobas in the year.

The plant is cultivated and prepared for use with all the attention its importance demands. Seeds are first sown in well-dressed beds, and when the shoots are one or two feet high they are removed to open fields, where they are planted at the distance of about two or three feet from each other. But during the first one or two years, maize is sown between the plants to screen them from the sun's rays.

When the plant is full grown, it is five or six feet in height, bears bright green leaves, and has white flowers from which proceed the small red berries that are used for seed. When the leaves become brittle the coca is considered to be ripe; and the plant is then stripped, usually by women, with great care: but it is generally covered again with new leaves, soon enough to admit, sometimes even three gatherings, but always two, during the year. When the leaves are gathered, they are spread out upon coarse cloths and dried in the sun. This operation demands much care, for if they are not perfectly dried before they are packed, they become of a dark colour, instead of the pale green which they should retain, and are much depreciated in value. The leaves are indeed so delicate, that if they imbibe the least moisture, even after being closely packed in sacks, they will totally spoil.

This coca, it has been said, is made by the Indians to serve some of the purposes to which tobacco is applied elsewhere, but it cannot be used in so many different ways as tobacco. It is I believe, at present at least,

only masticated. Almost every Indian carries a small leathern bag which contains the coca leaves after they have been pressed together and are ready for use; and every one is said to consume between one and two ounces on every ordinary day, and about three ounces on the days on which he does not work.

After tasting the coca several times, it seemed to me to have but little flavour. It is nevertheless slightly bitter, and might be compared, but certainly not with advantage, to certain kinds of teas that are brought from China, into Russia, packed and pressed in the same close and hard manner. But when used by the Indians, it is generally masticated with some small quantity of the ashes of other plants or pulverized lime, which causes the dried juice to flow more freely; but in this manner I did not take the opportunity of tasting it.

The worst that can be said of the coca is, its effects upon the health of such of the Indians as use it in excess. It then affects the breath, pales the lips and gums, and leaves a black mark on either side of the mouth. Moreover, after some time, the nerves of the consumer become affected, and a general languor is said to give plain evidence of the sad consequences of excess.

The use of the coca is not wholly confined to the Indians. Some Creoles, and even Europeans, have contracted the habit of masticating it, which is very inconvenient to them, since it cannot be indulged with decency among white people who are not addicted to the practice. By these consumers, however, who I do not believe are very numerous, sugar is put in the place of the lime or ashes used by the Indians.

Notwithstanding the effects of excess, the coca is generally considered to be wholesome when used in moderation. It is said even to have aperient qualities which tend very much to destroy many serious disorders. Its juice is even held by some to be nutritious. At any rate it is certain, that the Indians in the service of the government when supplied with coca, consume less food than when they are without it. It is believed also to have a tendency to relieve the very difficult respiration which is experienced by novices in high situations.

To these remarks it may be added, that the plant was formerly regarded by the Indians with superstitious feelings, which in many parts of Peru are not yet wholly subdued. In their great religious ceremonies, it was burned by the Incas by way of sacrifice, during the performance of which, the priests masticated it in great quantities; and it is even said, that the plant itself was actually worshipped. Indeed at the present day, so far are the superstitions connected with the plant still unsubdued, that the purpose for which the leaves are put into the mouths of the dead which has been before mentioned is, to assure them a favourable reception on their entrance into the future world.* It is said, that the aversion which these superstitions gave the Spaniards to the very plant itself, and the endeavours to suppress the practices to which they gave rise, did more than anything else after the conquest to keep up the ill-feelings of the Indians towards the white race.

The insecurity of life and property while I was at Cuzco was remarkable. I may mention as a proof of this what occurred during my stay, the special circum-

stances of which were well known to every one in the town. For several weeks the streets had been infested by an armed gang, which by night broke into the houses of the rich and committed the most atrocious robberies. A special watch had been set, and soldiers had been placed at different stations; but the robbers whether by corrupting or adroitly deceiving the guard continued their depredations from time to time.

One night however they broke into the convent of San Francisco, but the plunder they obtained, owing to a fortunate circumstance, was not great. They got into an inner chamber, and obtained possession of the iron chest in which there were 16,000 dollars; but they could not open it, nor on account of its weight carry it away. But they carried off another chest, though this fortunately happened to have nothing in it. The sacrilege however so shocked the town, that the prefect was induced to think of new measures, for the discovery of the rogues; and it happened that while he was secretly occupied in forming his plans, a young woman who had been treated with great brutality by the rascals, called at the palace and divulged to him the place and the hour at which the whole gang might be taken. His Excellency then determined upon heading a party for this purpose himself: and after he had selected several officers and soldiers to accompany him, Mr. Backhouse, the English gentleman before mentioned, hearing of his intention, volunteered to make one of the party.

About midnight, the governor left the palace alone well armed, and after joining all his aids in the ad-

venture at a spot appointed, proceeded in the darkness of the night to the place indicated by the young woman, which was an obscure chamber in a small house near the outskirts of the town. Upon reaching the place, a gentle tap was first given, and after this a louder, when, no answer being returned, the door was burst open and the whole party was discovered, consisting of no less than twenty-three robbers, with whom were some women, all seated round a table covered with viands and vessels of wine.

A rush being now made by the rogues to pass their enemies and reach the door, one of them was shot in the breast with a pistol ball and fell dead; but the captain, and the greater part of the gang, several of whom were wounded, reached the street pursued by the governor and his party.

But here an incident happened that was the most serious part of the affair. There was living at this time in Cuzco, a native of pure Indian blood, who had been all his life occupied as an artist, and was chiefly engaged in painting the portraits, from the best authorities known, of the sovereigns who governed the country before the invasion of the Spaniards. This good man, who I may mention had been engaged to prepare a copy of one or more of these paintings for myself, happened to be passing up the street, and hearing the uproar, attempted to arrest the first armed man he met, who chanced to be the captain of the robbers, who, with a stroke of his sword, nearly cut off the painter's right hand, leaving the favourite of the whole of the civilised portion of the population

of the town thus disabled for the rest of his life. The scoundrel, however, was still pursued, and was wounded and taken, as well as eleven of the gang without any serious injury being done to any of the party who arrested them.

On the morning after this combat, the particulars were related to me by Mr. Backhouse, whom I accompanied to view the body of the robber who had been killed, which was laid at the foot of the steps of the cathedral in the chief public place. He had evidently been a youth hardly above twenty. The body was still in its clothes, the front part of which was covered with the blood which had issued from the wound in his breast. His colour being dark, his face, of which the features were regular, did not present the slightest sign of death. In the evening he was buried without any religious ceremony in a plot of ground where unconfessed criminals were usually interred.

The captain of the gang who was of the mixed blood, had, it appeared commanded a company in the honourable service of his country; but the young man killed was a *Chula*, which is a half-caste between the Indian and the savages who inhabit some of the neighbouring mountains.

It is worthy of notice that two other robbers were taken by the soldiers the same evening in the act of robbing another convent.

I must mention a little incident connected with this occurrence, which took place a few days after these men were arrested, which throws some light upon the course of justice in Peru. The judge of the depart-

ment, by what circumstance influenced was not well known, sent word to the prefect to inform him, that after a full examination of the matter he saw no grounds whatever for the detention of the prisoners, and that they must be immediately released. The prefect's answer however was, that he would give up his own life before he would set one of the robbers at liberty. And this was all that occurred relating to this affair while I was at Cuzco.

While mentioning this worthy judge's interference with the course of justice at Cuzco, I may remark that nothing is so uncertain as the law throughout Peru. As a general rule, it is estimated that when a suit is brought, the richest party is almost sure to gain. This is not however effected by the direct presentation of bribes, though that is said to be not unfrequently done, but by the prolongation of the suit by the court until one of the parties is quite unable to pay any further expenses, and as a matter of course has a verdict against him.

After these remarks, it will hardly be expected that travellers should have anything to say in favour of the morality of the people of Cuzco in general. Wherever the Romish clergy are under so little restraint as we generally find them to be among a people who live under a representative government, it cannot be expected that they should maintain much moral influence over the people. The domestic life of the citizens is far below the standard of that generally maintained in Europe. The very priests are said to give the example of irregular domestic habits, by the greater part of them

keeping an *ama* or housekeeper, which has given occasion for the avowed mistresses of others being admitted into what is generally considered tolerably good society.

Before my departure from Cuzco, I was presented by Mr. Backhouse with an exact copy of an important manuscript which was found in the hands of an old Indian. It is dated so far back as the time of the government of Francisco Pizarro with whose conquests we are so familiar from our earliest years, and I shall place a translation of the interesting document in the Appendix.

CHAP. XVII.

THE VALE OF VILCAMAYU.

Remarkable View of Cuzco. — Traces of Towns. — Ancient Roads. — Bridges. — Weather. — View of the Mountain Peaks. — Character of the Sierra. — The Cordilleras. — Torrents. — Seasons. — Degrees of Heat and Cold. — Productions. — The Villages. — Whites and Mestizos. — Method of Tillage. — Holidays. — The Harvests. — Terror of Frost. — Causes of Depopulation. — Service of the Indians. — Quebrada of Yucay. — Huaillabambo. — Decayed Indian Bridge. — Difficult Passage. — A rural Plaza. — *Padre* Puctalas' Dwelling. — Meeting with the Padre. — Hospitality. — Remarkable Trees. — Urubambo. — Salt Mines. — Attantaitambo. — Ruins.

After obtaining sufficient information as to the most remarkable places for a stranger to visit in the vicinity of Cuzco, I engaged a guide and horses, and on the 6th of October, at an early hour, set off for the valley of Vilcamayu, which was one of the favourite places of residence of the Incas.

After leaving the town we took a northerly direction, gradually mounting a range of hills, which soon afforded us the finest view that is to be obtained of the city which occupies the site of the ancient capital. Stone buildings were observed almost covering the vale, and from among these rose many spires and towers, all bearing witness to the reign of a different religion from

that which was held sacred in the time of the former inhabitants, every vestige of whose civil and religious institutions, save the ruins of their palaces and temples, which abound everywhere, and a few firmly established customs connected with their ancient superstitions, has so long perished.

Whatever doubts might be entertained by the traveller who has only passed over the lower countries in South America, concerning the accuracy of the statements of historians, as to the general condition of the ancient Peruvian people, they will disappear after his visit to Cuzco, or after his passage through any of the considerable valleys, or over any of the plains, which lie between the Cordilleras of the Andes, where he will be continually presented with the dismal remains of a past empire. The ruins of towns, villages, temples, fortresses and aqueducts, will meet his eye in every direction in which he may turn. Sometimes he will find the rocks cut through for leagues, and ravines filled up with solid masses of rock; and when he reflects that the whole labour throughout the empire was performed by a people who knew not the use of iron, he will be confirmed in the opinion he must have already entertained, that we are not acquainted with the metals, or the composition of metals, with which these great works were performed.

Traces of roads are found not only connecting the villages and towns about Cuzco, but passing in almost every direction throughout the ancient empire. Two great ways have been discovered, connecting the most northern with the most southern provinces. One of

these passed between the Cordilleras, and over the table lands of the Andes, and crossed the rivers and ravines by suspension bridges formed of the fibrous twigs of the *maguey* or the osier of the country, while the lakes, or broad and tranquil portions of rivers that obstructed the way, were passed over on *balsas*, a kind of raft still in use, navigated both by sails and oars.

As we proceeded, we found the ground generally sterile, but there were patches of verdure everywhere visible; and we saw a few llamas and many sheep grazing in the narrow valleys and upon the sides of the hills.

The weather was fine, and after an hour and a half's march, we obtained a grand view of one of the Cordilleras which we were approaching, the peaks of which were covered with snow, upon which the sun shone brilliantly in the clear atmosphere, producing all the diversities of colour and shade which it was possible for any natural objects to present.

Before noon we passed two small hamlets, and about an hour after noon we reached Chdincheroa, an Indian village at the distance of five leagués from Cuzco, containing about three hundred inhabitants.

During a short stay which we made here, we observed that there were three distinct masses of ruins, besides the wreck of many other ancient buildings distributed about the place. Those which most engaged our attention, consisted of a well-constructed wall connected with steps and seats cut in the solid rock. The wall which was sixty paces in length, about ten feet

in height, and composed of stone with the same irregular angles so common in the ruins at Cuzco, stood beneath a terrace upon which there had probably been once a palace.

The greater part of the rest of the ruins seemed to be the remains of buildings among which we could not perceive any connection. There is now a modern church here, constructed of baked mud.

But before we reach the valley of Vilcamayu, I must add a few observations to what has been already said concerning the sierra of the Andes, by which is properly meant only the valleys and the habitable portions of the mountains in all parts of the interior of the country, though the term is commonly used in Peru to signify the whole of the higher lands over which the traveller passes.

The more western chains of mountains in Peru, commence generally about fifty miles from the coast, after which succeed higher chains, which run generally through the country in the direction of about south-east and north-west, which is the course of the coast. The breadth, however, of the country occupied by these mountains is from one hundred to probably about two hundred miles. Throughout the whole of this tract, save such high summits as those which we passed over on our way to Cuzco, there are long and deep valleys, through which usually flow torrents and rapid streams. Upon the banks of these are found narrow tracts of fertile land, many of which seem to have been formerly greatly extended by irrigation, which the form

of the land and the inclination of the beds of the streams render extremely easy.

Throughout the sierra, in the sense in which the term is here employed, comprehending all the habitable portion between the mountains, there are in these latitudes properly only two seasons, which are commonly distinguished by the terms dry and wet. But the degrees of heat and cold which are experienced, depend chiefly upon the elevation of the valleys, though frequently to some extent also upon the distance of the snow-capped mountains which are nearest to them.

It must not, however, be supposed that by the wet season is meant any long term of rainy weather, to which no part of the country seems to be subject. Such rains, however, as do fall in this part of Peru, commence usually about the middle of the month of October. The rain then falls in most of the valleys; and in some of them that lie between the higher Cordilleras, snow falls, and sometimes for two or three days in succession, whilst storms of thunder and lightning are frequent until about a month after the sun has entered the southern latitudes. From this time, stormy clouds often hang about the summits of the mountains, but little or no rain falls in the valleys, which are warm and bright during the day, but cold at night. The atmosphere, however, is more at rest here than in the lower land towards the coast. In the elevated valleys, indeed, the thermometer during the night is frequently even in the warmer season some six or eight degrees of Fahrenheit below the freezing point; but it is always during the mid hours of the day, at from fifty-five to

sixty degrees of heat. In the valleys which are not more elevated than that in which we are now rambling, though it is cold at night, the heat during the day at the brighter season is generally for months together between sixty and eighty degrees, according to the hour of the day.

In a climate so different from that of any region where any portion of the human race has made considerable progress in the art of agriculture, we might hardly expect to find the inhabitants much advanced in the cultivation of the luxuries bestowed on men who inhabit the more fruitful countries of either the old or new world. Nevertheless the Indians had made considerable progress in the sierra of the Andes before the arrival of the Europeans, in the cultivation of such articles of food as were well known to them. The only productions of the ground, however, which were certainly cultivated to any extent were, the maize, the potatoe and one or two tuberous roots which are now scarcely known. But since the conquest of the country, lucerne, and even barley where the land is not greatly elevated, and many of our ordinary vegetables, have been also cultivated with success.

The lower valleys are known to have been from the earliest periods inhabited by the most advanced of the Peruvian people; and it has been remarked by intelligent white men who have visited the interior of the country of late years, that the Indian population has most increased wherever they inhabit districts cut off from easy communication with the mixed population. The valleys between the Cordilleras, indeed, are generally

surrounded by high and rugged mountains, which are crossed by difficult and sometimes dangerous pathways, winding along the sides of narrow ravines which render commercial intercourse between them almost impossible. In many of these valleys the inhabitants are wholly Indians; but in the towns and villages with which there is more communication, there are many Mestizos, and generally a few whites who are commonly old soldiers of the Spanish army, who after the revolutionary war, settled in the sierra. Some of these have become possessed of considerable property, and have received from the government such civil appointments as have inspired them with a degree of pride which the rest of the population support with pain. They carry on nearly the whole of the commerce of the interior, both with Lima and Arequipa.

Many of the Mestizos possess also portions of land upon which are grown maize, potatoes, and other vegetables, which are disposed of in the towns of the sierra, or at the villages in the vicinity of the mines. The people of this grade are peculiar in their habits, and more remarkable for their indolence than the men of either of the races from which they spring. They look down, however, with some contempt upon the Indians, but they entertain respect for the whites whether Creoles or Spaniards or of any other European race; and, whatever their colour, they will always endeavour to pass themselves off with strangers for white men. They rarely carry on any commercial transactions; but in the towns they may be seen at all times at the cock-pits and other places of amusement.

The cultivation of the soil, is indeed almost entirely performed by the Indians. Some of them have pieces of land of their own, which they cultivate with care, but generally in the populous districts, they till the land of the whites and the Mestizos, for very low daily or monthly wages.

The methods of tillage throughout the sierra are extremely rude; but the facility which is found of irrigating the land, seems to make up in a great degree for the deficiency of skill on the part of the agriculturists.

The seasons for sowing the grain, and for reaping, the spring and the autumn, are celebrated among the Indians by holidays and amusements, in accordance with customs derived from their progenitors, amongst whom these two periods corresponded with the two grand divisions of the year. Companies of musicians are formed, and the trumpet and the violin give time to the dancers in the open air, the proprietors placing chicha at their unrestrained disposal, which leads to excesses that are much to be regretted.

The harvests occasionally fail in the sierra. Sometimes, after the land has been lately irrigated, or after the rains have fallen very heavily, a sharp frost destroys the seed or young plants, when the crops so totally fail as to produce a complete famine. These occasions however are rare; though when they happen, they are considered by the inhabitants to be judgments from heaven upon the people, for the neglect of their Christian duties, or for some special crimes which they have committed.

With this view of the matter, whenever the cold gives

them warning of the danger of frost, they endeavour to make atonement for their sins. They then form processions and parade the streets of the villages and towns imploring the forgiveness of Heaven, and the restoration of warm weather. Sometimes, indeed, the approach of this danger is perceived during the night, and then the church bells are rung violently, and the whole of the population is roused, when after hastening to the church, a procession is formed, which marches through the streets, calling upon Heaven to avert the threatened calamity. At other times the Indians are to be seen in the streets on these occasions, scourging themselves and offering up their petitions. Even the whole night is occasionally thus occupied, out of doors, the people not returning to their homes until the sun is visible, and all danger of famine seems to have passed away.

The depopulation of this portion of the ancient empire of Peru, is one of the most extraordinary circumstances connected with the history of the country. It is not impossible that this calamity, as it must be deemed when viewed in connection with the circumstances by which it was attended after the conquest, commenced even before the invasion of the Spaniards. At the time of their landing, a civil war, we are informed by the historians was raging throughout Peru. Huayna Inca Ccapac, who had died some time before, had divided the empire between two of his sons, who were now engaged in a contest, to which has been attributed the rapid success of Pizarro. But as our thoughts are naturally more turned to the events which followed the

conquest, we are led to examine the first and subsequent acts of the conquerors and their effects upon the population.

We are all well acquainted with the accounts of the barbarous massacres that were committed; and, even more are supposed to have been perpetrated by the fanatical soldiers, for the promulgation of what they were pleased to term the Christian religion, than are recorded in any account that has come down to our time. But the grand cause of the depopulation, was without doubt, the forced labour imposed upon the people, more especially in working the mines, all which was arranged in the most methodical manner.

When a white man commenced operations in the mines, he applied to the *corregidor*, or chief magistrate of the district, by whom he was furnished with any number of Indians he required. These were called *mitas*, and served him as slaves, while he had to pay the government eight dollars for each man.

But it is even said, that the condition of the labourers in the fields was worse than that of the slaves in the mines, as they were obliged to work from the first dawn of day until it was perfectly dark at night, a period which in these latitudes could never be less than thirteen or fourteen hours.

There was yet another department of labour in which they were employed and treated it is said, with great severity, though certainly not with such melancholy results as in the former cases. This was the domestic service which they were compelled to perform in the houses of the European magistrates, officers and priests,

which is said to have been repaid with so little food as to be hardly sufficient for their maintenance.

How such a state of things could have arisen in a country under the government of an European power, and have endured, as we are told for about two hundred years, seems inexplicable until we mark the distinction between the government in Spain and that established in her colonies. There is reason indeed to believe, that the intentions of the Spanish government towards the ancient inhabitants of the colonies were just. But all the affairs of these great countries were placed in the hands of a special council in Spain, the members of which it is supposed were bribed by the governors and other officers who had received high appointments, the whole of whom had been previously members of this council, and whilst they held their appointments amassed immense wealth by the practices above mentioned.

After leaving the village of Chdincheroa, we a little varied our course, advancing now more towards the east; and after about a league, we began to descend towards the beautiful valley of Vilcamayu when a view presented itself in which were to be seen, the steep chain of the snow-covered mountains which bound the valley towards the east, the quebrada of Yucay, and the village of Huaillabamba, with a flowing stream, winding its course through the rich pasture land and cultivated grounds, in the midst of which the village stands — the whole forming together the most agreeable prospect which it was my good fortune to behold in this romantic land.

At about half-past four o'clock, we reached the banks of the stream on the opposite side of which the village

is seated. Here we were a short time detained, by a difficulty we had not anticipated. I have before mentioned one of the Indian bridges which we met with at Quiquiguana. Here we found another of the same description across a much wider stream; and upon examining it, the guide was of opinion, that it would not be possible for the mules to pass over. The bottom was so torn in holes, and the strings and braces were so worn, that we had only to look at it, to be convinced of the risk we should run of losing our mules; we therefore determined to look out for some hut on this side where we might pass the night.

But while we were talking the matter over, two Indians appeared, and immediately offered to lead the animals across and carry over the baggage, all of which they declared they could do very well with our aid; and they spoke with so much confidence that we determined to trust them; accordingly the mules were immediately unloaded and handed to them to make the experiment.

The Indians now took the ropes by which the baggage had been secured, which they passed in a loop under the body of one of the beasts; and, after taking one end of this themselves and giving us the other, with which we followed, they led the mule by a string of a few feet in length; and the intelligent creature seemed quite aware of the difficulty of the passage, and chose his way most admirably.

Suffice it to say that by this means, all the mules were led safely over. Several times however during our passages, a foot of one of the animals passed

through the bottom of the bridge, breaking a new hole; and, in one instance one of them got his two hind legs through, and seemed about to fall into the river, but after a tug of our ropes was soon again upon his feet. Thus we safely reached the opposite side, and had our baggage all passed over about an hour before it was dark: we then remounted and passed over a narrow plain on which was spread out the upper end of the village of Huaillabamba, which is two leagues and a half distant from Chdincheroa.

We had a pleasant passage across this rural plaza, the appearance of which was most novel to us. It was covered with fine rich grass, upon which mules and tame llamas were feeding, and there were about eight or ten trees of the most magnificent description, which I shall have presently more particularly to describe. On either side, the mountains were diversified by glens and peaks, and occasional patches of vegetation, while they protected the valley from the worst effects of the violent tempests which at certain seasons break over the whole land, and expose the most sheltered vale to torrents of rain.

I had brought with me a letter from one of the Señors Nadal to the priest of this district, Padre Puertalas, at whose place of residence we soon arrived. We found here a quadrangle, into which, as there was no gate, we rode without any ceremony. The good man however was not within; but his domestic introduced us into his chief apartment, a large room occupying one side of the quadrangle, and forming it must be confessed, a rather curious saloon

for a padre who had the clerical government of the whole district. It was however large, probably forty feet by thirty. The walls were of baked mud, the ceiling or roof of rough logs, the floor partly of rude ill-laid stone and partly of the bare ground. There was but one, rather small, lattice window without glass, and the furniture consisted of a good-sized rude table of solid wood, two chairs, one of which had arms, and two benches, while in one of the corners there was a cupboard.

I had heard that the gentleman was extremely rich, and that he was a kind of patriarch in the district, I could not therefore until I had asked some special questions of the domestic, believe that this was his principal apartment. But in less than half an hour, while I was still conversing with the domestic the master arrived, who could not be mistaken as he marched in at his own door, on account of his style and dress.

The good padre was probably between sixty and seventy years of age. He was excessively thin in the face, and very slovenly in his attire, while he wore the hat of the Spanish priests reaching nearly a foot beyond his forehead and as much over his back. He looked at me as he came in, in a manner which was far from being satisfactory; but this was probably from surprise, for in less than a minute he removed his hat and bowed very graciously, while the domestic at his command handed me one of the chairs. Upon this I pulled out of my pocket my letter of introduction and presented it to him; and in three minutes, I was per-

fectly at my ease in the apartment as was quite evident of an amiable and polite priest; for with an apology for the rudeness of his abode, and the entertainment he was able to offer, he promised me all that was in his power to bestow.

In fine, while we conversed about matters of course, the table was spread with palatable dishes and fruits, and after a good supper and an hour's chat my bed was spread upon the table, when my polite host retired, and I lay down for the night.

On my descent to this valley I had felt much refreshed by the change to a denser atmosphere than that of Cuzco, so after turning in upon the table, I slept very comfortably until day-light.

I was no sooner up on the day after my arrival at Huaillabamba, than the good padre made his appearance, when the table was again spread, and we sat down to a sumptuous breakfast, with no want of anything the valley afforded. This repast over, we walked out upon the green to take a healthful promenade.

There is little in the valley of Yucay to attract the attention of those curious about the ancient inhabitants of the country, save the inconsiderable remains of one of the Incas' palaces; nor is there anything remarkable in the village of Huaillabamba. The houses here are mean, but are so distributed as to enable those who possess them, to have their little vegetable gardens near to, or by the side of, the stream which waters the valley.

The greatest attraction, was, the fine show of trees before mentioned. The circumference of the trunk

of one of these, and several others seemed to be nearly equal to this in girth, was as nearly as possible, twenty-four feet; and they were all, both lofty and full of spreading boughs, from which a flower in the shape of the crescent moon was falling. The padre called the trees Pysonoys, but my guide and others called them Pishnoys.

The ruins which it was the chief object of my expedition to inspect, were at Ottantaitambo, less than half a day's journey further; so I took leave of my kind host and set out for that place before noon.

At the distance of about half a league we passed through the scattered village of Urubambo pleasantly situated in the same fruitful vale. Rows of tall willow trees were here growing near the stream, so placed as to appear designed to form an Alameda; and the land around was teaming with the richest wild vegetation which the climate affords.

Soon after leaving Urubambo, we passed by a small hamlet, and about a league further observed indications of salt mines, and were informed that, at the distance of two leagues from this, the precious mineral was lying in immense beds between two high hills.

We still continued to follow the course of the stream for some distance, after which we passed a high ridge of hills, and descended again to the river, where the increased rapidity of the stream, the vegetation and the heat of the sun, were sufficient to reveal to us that we were here at a lower altitude than at Huaillabamba. Among many of the plants of the warm climates, the pine-apple was growing in the greatest abundance.

The country after this became more rude and barren

and it was quite sterile around Ottantaitambo, where we arrived late in the day.

Of the ruins of this town, it is not necessary to say much, after the description given of those of Cuzco, the inferior kind of which they resemble, while they afford the same evidence of the number, and degree of refinement of the inhabitants of the country before the arrival of the Spaniards. Those which now strike the traveller as the most remarkable, are dwellings cut in the solid rock at the height of six or seven hundred feet. There are also numerous terraces extremely like those which most people, though they may not have seen, have read accounts of, as so common in Syria. They were here formed of irregular stones, which doubtless once supported a productive soil where now all is as barren and desolate as the terraces in the old world.

Innumerable ruins of stone buildings were distributed every where in the most thorough confusion; and in other quarters of the ancient town, we found long walls formed of stones of irregular angles, indicating streets, with openings at intervals, in the form of those in the walls of the ruins of the palace of Manco Ccapac at Cuzco, which doubtless once led to houses or chambers within them. The whole of the ruins were strewed about in as much confusion as if an earthquake had distributed them. Neither the bounds of the particular dwellings, nor the form or size of any one of them could be distinguished.

Beyond the town, where we rode to make a little survey of the country around, at the distance of half a

mile from the principal ruins, we found lying near the wayside two large well-cut stones of fine granite of a dingy colour. These had no doubt been worked when Ottantaitambo was in its flourishing state. The largest stone measured about ten feet by eight.

After making these few observations we returned to take up our quarters again with the hospitable padre with whom we had passed the previous night.

The next morning after I had taken leave of our worthy host, we set out on our return to Cuzco by a different route from that by which we came, thus avoiding the dangerous bridge of Huaillabamba.

After descending the river for about a mile we passed over a stone bridge, which brought us to the base of a range of hills over which we passed without inconvenience. And here we were gratified by a view even superior to that which we had obtained as we approached Huaillabamba. Besides the rich vale and its winding stream beneath us, and the prospect of the opposite hills, we could now perceive the snowy peaks of a more distant chain of the Andes, which the bright rays of the sun confounded with the floating clouds that were hanging at different altitudes along the sides of all the mountains within our view.

The rest of our way was very easy; and after repassing Chdincheroa we reached Cuzco early the same afternoon.

CHAP. XVIII.

JOURNEY TO PUNO.

Departure from Cuzco. — Village of Lucre. — Arrive at the Hacienda of Señor Ramon Nadal. — Character of the Hacienda. — Paintings in the Corridor. — Gardens. — Baths. — View of an ancient Aqueduct. — Anecdote concerning its Construction. — Celebrity of the District. — Division of Labour. — Manufactories of Cloth. — Droll Manner of making Chicha. — Treatment of two Indian Women. — Departure from Lucre. — Quiquiquana. — Señora Gamendia. — Pleasure Grounds. — Neighbouring Indians. — Exposure of the Bark Gatherers. — Expedition of General Medina. — General abandoned by the Natives. — Expedition sent by Merchants. — Communication with the Wild Indians. — Manner of procuring the Bark. — Little known of the Indians here. — Missionaries. — Indian Opinions of Women. — Indian Occupations. — Polygamy. — Indian Stratagems. — Religion. — Modes of Worship.

My next journey in the Andes was to Puno, a city of considerable importance lying near the banks of the lake Titicaca.

I left Cuzco on the 15th of October, accompanied by my friend Señor Alessandro Nadal, whose intention was to make but a day's journey, chiefly for the purpose of introducing me to his relatives living near Lucre, at the distance of seven leagues from the capital. An *arriero*, or muleteer, accompanied us, who was afterwards to proceed with myself in the capacity of guide, and we had one additional mule, for the spare baggage.

Our journey was towards the south, by a route little intercepted with difficulties. After passing the scattered village of Lucre, we arrived at the hacienda of Señor Ramon Nadal at an early hour in the afternoon. Upon reaching the enclosure before the house, we found the gates standing open, and entered a wide quadrangle, where we were received by Señor and Señora Nadal and their daughter, who had heard of our approach, and had all come out to welcome us before we dismounted from our mules.

As soon as we alighted we were led by this kind family to the opposite side of their mansion, which looked over a fine garden, immediately beneath a shaded and broad corridor, which commanded a view of a noble chain of mountains, and an extensive and partially fertile tract of country, on which were to be seen several pretty Indian settlements.

It seemed as if nothing could be more pleasant than the house and grounds of the Nadals of Lucre. The corridor, which was decorated with tapestry and framed paintings, afforded a retreat for the family, where they might pass much of their time in the open air; and the kind of furniture which it contained, was sufficient evidence that they did not neglect the occasion of enjoying the fresh air, and the prospect of the splendid scenery around.

This agreeable retreat was divided into two parts. In one of these the family dined, and in the other took their coffee, and passed the greater part of the day. But, as it is always cold at this elevation after sunset, they retired towards evening into the closed rooms.

On the walls in one of the compartments of the corridor was a painting representing the passage of Napoleon over the Alps; and there were one or two others, the subjects of which were particular incidents of that extraordinary man's life; and on the opposite side, those which were the most worthy of note represented the death of Captain Cook, and several views taken from the Sandwich Islands.

After our dinner we passed the evening in conversation. The ladies made many inquiries about our manner of life in England, and I endeavoured to gratify their curiosity by some account of such of our customs, as seemed the most to contrast with those of the inhabitants of this airy region. We all retired at an early hour, and although we were still about the same height as at Cuzco, I had by this time become so much accustomed to the rarity of the air, that I never slept better than on this night at Lucre.

At a moderately early hour, on the morning after our arrival at this agreeable abode, we breakfasted in the corridor, well shaded from the same blazing sun from which we had been glad to shelter ourselves in the afternoon of the previous day, and afterwards descended with our kind hosts to view their garden.

Nothing could be more like a home than the whole of the hacienda of the Nadals. The plan of that portion of the garden which was the most highly cultivated, and was nearest the house, resembled the plantations of the Moors from which it was doubtless copied. Close-clipped, low hedges, divided the beds

of fruit and flowers, and bordered the circuitous walks; but other parts of the grounds were ornamented with lofty trees of a good old age, among which there were some of the cedars common in this part of America. Under the shade of the trees, were some specimens of sculpture and a pleasant bath-house, which, though it was neither modern nor ornamental, appeared to possess every requisite.

The bath-house indeed, which we were informed was built by an ancestor of our host a century ago, had been allowed to fall almost into ruin, during the revolutionary war. At that time the Nadals were all faithful subjects of the King of Spain, and several of them served in the army of his majesty, on account of which all their families long after the conclusion of the contest were kept out of the possession of their hereditary estates.

While we were walking in the grounds we found the wind cold in the shade, though the sun was scorching.

Upon returning to the corridor, I observed a long line of works at some distance, which comprise the remains of an ancient aqueduct still winding its way from the neighbouring mountains towards Cuzco. Here I may relate a little tale which this gave me occasion to hear, strikingly illustrative of the mode in which affairs were managed by the ancient sovereigns of the country.

The manners of men, and their ways of thinking and acting, are doubtless much the same throughout the world at the corresponding periods of their social progress; and we need not be surprised that a short

story is connected with the construction of this most useful work. The acts attributed to the reigning Inca, though not exactly such as we should be pleased to find Queen Victoria and the Prince Consort imitating, are similar to many we have heard of our ancestors at that period of our history which may be supposed the most closely to resemble in refinement, that of the Peruvians at the time of which we are speaking.

It is said that Huasca, the Inca of Peru who reigned at the beginning of the sixteenth century, and who was remarkable for his love of the arts, especially those connected with the improvement of his capital, proclaimed, that whosoever would find means of conveying water with facility to his palace and to Cuzco, should receive in marriage his youngest daughter, then a beautiful girl in the first bloom of womanhood. This offer was no sooner made than a young man appeared called Hassan, who declared himself capable of performing the great work. He was immediately furnished with as many men, and all the materials, which he thought proper to demand, and the work was commenced.

While the work, however, was in progress, an incident occurred, which damped the ardour of the youth for the accomplishment of what he had undertaken, and seemed to overthrow all expectations of its ever being completed. Among the numerous attendants upon the workmen for the preparation of their food, and the care of the camp in which they dwelt, there appeared a girl of great beauty, who, while attending upon her father, was observed by the youthful engineer, who became so violently

enamoured that his attention was distracted and turned aside from the object upon which his mind had been hitherto bent. He saw that the accomplishment of the work he had undertaken would result in his marriage with the daughter of the Inca, and this though accompanied by all the honours the sovereign could bestow would deprive him of that which he valued more than life, and tie him to a bride whom he had never seen and had now ceased to desire to know.

Owing to this state of Hassan's mind, neglect, languor and disorder, reigned in the encampment of the workmen, which at first seemed to every one to arise from a conviction on the part of the engineer, that the accomplishment of the work being beyond his power, all idea of carrying it to a completion was consequently abandoned. Some time passed without any change, during which Hassan had frequent opportunities of meeting the young attendant to whom he had become attached. This however was by and by remarked by the people in such a manner as to induce the young girl to retire and return no more to the camp, distracting still more the mind of the engineer, who was unable to obtain any further information concerning her.

The confusion into which everything was now thrown became known to the Inca, who soon learned also the real cause of the engineer's default, and determined to take his revenge in a manner which we should think at this day among ourselves rather severe, viz., by putting

to death the subject that had so grossly and so openly insulted his sovereign. The character, however, of the offence was such, that Hassan was sent for before his execution, and appeared guarded in the presence of the Inca, who sat upon his throne surrounded by his nobles. Huasca, happening to be a man of moderate passions, asked the culprit in the presence of his nobles, whether he had anything to say before his execution in extenuation of the crime he had committed by treating his sovereign with contempt.

To this the young man replied, that he had only to thank his sovereign for all the favours he had received, and more especially for that which he was about to receive, which would place him beyond the reach of such suffering as he had endured since he had become acquainted with the innocent cause of his misfortune.

At the moment that the Inca was about to commit him to the tender mercies of the executioners, the girl we have mentioned suddenly appeared among the crowd of nobles, dressed as she had been in the camp of the workmen, and rushing into the centre of the hall exclaimed:

"Stay, Inca! Arrest the hand of justice for a moment, while I put one question to the unfortunate culprit. It shall be such as the Inca will not disapprove."

From the moment of this strange apparition, until the demand of the girl, there was not a sound heard. The whole of the nobles present, remained motionless and silent. But had no embarrassment, overwhelmed them, the presence of their sovereign would have re-

strained equally their words and their acts. Huasca, who seemed alone unmoved, nodded assent to the demand of the girl, who now marched up to the youth, and laying her right hand upon his left shoulder, and standing a little on one side, that his countenance might be well seen by the Inca, said: "Young man of the hills where the Inca is ever known! Subject of Huasca! Hast thou chosen the child of the vales in preference to the daughter of thy Sovereign?" To which the youth after steadfastly regarding the Inca replied:

"The will of the great source of light be done. The sentence of the Inca is just." Then turning to the girl he added, "I go now with joy to dwell where I shall await thy coming, to possess thee for ever."

"But wherefore could'st thou not," then said the girl, "accomplish the work which thou hast undertaken?"

"It had been done," said the youth, "had the labour been accompanied with the hope of possessing thee."

At this reply, the young girl, suddenly throwing off her upper garments which had hidden those which would have betrayed her true character, and taking the entranced youth by the hand, advanced up to the foot of the throne of the Inca, and exclaimed:

"Great father of the children of the sun, dost thou not recognise thy child? I whom thou lovest as thyself demand the remission of the sentence against the youth, now bowed down before thee, until it be known whether the great work which he has undertaken can be accomplished or not."

Inca Huasca whose affection for his daughter was above all other feelings, electrified by the occurrence signified his assent to the proposal. A few months after this, the great aqueduct was completed, and the engineer and the Princess became man and wife.

This is one of the districts in Peru remarkable for the handicrafts practised by the Indians, who do not seem to have been ever wanting in disposition and capacity to improve their acquaintance with mechanical operations. It is said that there were formerly here, men well skilled in the finest manufacture of golden vessels, many specimens of which are at this day to be seen in the museums of Europe.

But what is most worthy of our notice is, the practice which appears still to survive among the native races, of dividing their labour in the same manner as when it was directed by men well worthy, as we have seen, of the title of legislators. At the present day, in some of the districts the mechanics are almost exclusively occupied in working instruments of iron, whilst in others, all articles of leather are manufactured. But in this locality, they seem to be chiefly occupied with the manufacture of woollen cloths, which are produced in a degree of perfection that is very remarkable, considering the simplicity of the machinery employed. Even figures and inscriptions are sometimes worked on the cloth, in a manner, and with a rapidity, which command the highest praise.

I visited a remarkable cloth manufactory within a walk of our host's hacienda. It was indeed like everything in the country, gradually declining, and the build-

ings, which were of *adobes*, were in a ruinous condition. It had formerly given occupation to eight hundred Indians, and there were even now five hundred employed, and its produce was valued at twenty thousand dollars a year. The abundance of water, and the facility with which the wool of the llama, the alpaca, the vicuña, and the sheep was procurable here, seemed to have given rise to the establishment of this manufactory at an early period after the conquest; and the market, independent of the government contracts which were frequently obtained, was still large.

There was also a flour mill upon the stream here, which seemed to be worked much in the same manner as those in England. Two reals were taken for grinding a *fanaque* of ten arrobas of twenty-five pounds.

Besides the decrease of the population, there is another cause of decline in the manufacturing industry of the country, arising from the increase of the bad habit of taking spirits in excess which prevails among the industrious classes and especially the Indians, to which there has been no check since the independence of the country. The several classes in the towns throughout the sierra indulge in this destructive vice, whatever may be their peculiar habits of life; but the pure Indians are said to be the most addicted to the dangerous practice. Wherever any number of these are settled, they meet together to enjoy their favourite amusements of dancing, singing, and indulging in the use of spirits in excess. The quantity, indeed, that is said to be drunk in the sierra almost exceeds belief. Nevertheless, there is very little of that thoroughly brutal

drunkenness, so common in some of the countries in Europe.

I shall here describe the manner in which the Indians make their favourite spirit the chicha, in such parts of the sierra as are somewhat removed from the beneficial influence of the faint ray of refinement which still shines upon the native inhabitants in the towns, and even in the villages not entirely cut off from commercial intercourse with others. In the districts to which I allude, the maize from which the spirit is made, is first dried in the sun, then chewed and broken up in the mouth, and afterwards boiled in water and left to ferment. The precise manner in which this process is performed is as follows: —

A number of men and women seat themselves in a circle round a caldron, and the maize being strewn on the ground by their sides, they commence chewing it, and throwing it from their mouths into the caldron, and continue to do so until they have the quantity desired; water is then added, and the mess is boiled and left to ferment.

The reported merits of the spirit thus made, rather exceed what we should expect; it being said to be superior, not only in strength but also in flavour, to that which is made by the somewhat more refined natives who crush the maize between stones.

There is a moral, however, connected with this manner of producing the precious chicha, which, if it has not been the cause of the retention of the ancient means of obtaining it, is at least calculated to modify our objection to the somewhat remarkable process. It

is well known indeed that the spirit thus formed is prized to such a degree as to be made the bond of alliance between families, sometimes even of different villages which are far apart or are separated by the mountains. For this purpose, when marriages take place between respected parties of the same or different villages, a chewing bout takes place amongst the families and relatives of the happy couple, and a small cask or jar of the chicha thus made is buried in the ground, where it remains until the birth of the first child. When the cask or jar is produced, the same parties who performed the chewing operation in its making, meet again and sit down and drink away until they all enjoy the highest degree of pleasure to be obtained by this or any similar means. One of my young friends indeed informed me that he had been present on several of these joyous occasions during his travels, and had tasted the spirit produced by the means described, which he said he might have thought very good, if he had not known the process by which it was made.

We spent the next day in the company of the amiable Señora Ramon Nadal, sometimes in the corridor and sometimes beneath the trees in the gardens of the estate, well shaded from the rays of the sun during his brightest hours, and engaged in the contemplation of the surrounding prospects, which, beyond the fertile tract upon which the estate is situated, presented on all sides the most superb scenery that it was possible to behold.

Early on the following day, we walked to a grove

near at hand, where there was another cloth manufactory, containing a machine with two large wooden hammers that were employed in beating the cloth, and which were pointed out as worthy of the notice of a stranger.

Near this building, I was also shown an enormous mass of rock, which had rolled down the mountains on this side of the estate during an earthquake; and such were its dimensions, that had its course been a few hundred feet more on one side, it would have swept all the buildings of the manufactory entirely away.

While we were here, we witnessed a sight, which very plainly revealed to a stranger the character of the relations which still subsist between the Creoles and the aborigines of the country. A rude dependant started from beside us, and attacked and drove away two poor Indian women, who had entered the premises and were gathering some sticks which were fit only to burn.

Early the next morning, after taking leave of this excellent family, with whose kindness I was deeply impressed, and also of my good friend Señor Alessandro Nadal, I renewed my journey with my mounted guide and our baggage mule, furnished with a letter from Señora Ramon Nadal to her sister Señor Garmendia, who resided at Quiquiguana, a village five leagues distant from Lucre.

The morning was fresh and fair, and during our ride round the grand quebrada of Lucre we passed in several places the ruins of the famous aqueduct already

mentioned, and reached Quiquiguana before mid-day.

My letter of introduction was to the principal lady and proprietor of land here; but as it had only been given me a few minutes before I left Lucre, there had been no time to speak of the future, so that I was uncertain as to the kind of entertainment I was likely to receive. I was however no sooner known, at the hacienda of the Señora Garmendia, than I was received with the same hospitality which I had met with at Lucre. The kind lady was living entirely alone, and occupied a large house with ample apartments, and pleasant grounds enclosed within walls. Her attendants were chiefly Indians, by whom I was immediately served with refreshments, after which I accompanied the lady into her garden.

The grounds of the Señora Garmendia were laid out in much the same costly style as those of the hacienda at Lucre; and they commanded a noble view of the steep rise of the nearest Cordillera. After a short promenade, we took chocolate, in an arbour at the end of the garden, where I had much agreeable conversation with the lady, who had never before been in company with an Englishman.

We were here at the foot of that range of mountains which separates this portion of the Spanish conquests from the country occupied by the race of Indians called the Chunchos, who were never subjected by the Incas, and have not at any time been brought under the dominion of the Europeans. It is surprising how little is known of this people who inhabit the country border-

ing on that which is possessed by the Creoles. Such information as has been obtained concerning this tribe comes chiefly through the Spanish and native Peruvians who are employed in procuring the cascarilla or Peruvian bark, which is found chiefly in the Makapata mountains. The native Peruvians of this part of the country have a superstitious dread of their wild neighbours, which they cannot overcome, and which has been supposed to be of a religious character. This does not however extend to the Creoles.

Until very lately, no kind of intelligible intercourse existed between the Peruvians of any race and the Chunchos, who cannot but be supposed to be living in an utterly wild state, as no clothes of any kind are worn by either sex; unless, indeed, this circumstance be owing to some strange superstition prevalent among them.

The bark gatherers were long exposed to the attacks of this people, who from their places of concealment, shot their victims with poisoned arrows whenever the opportunity occurred. Such were the difficulties with which the Peruvians had to contend in their search for bark, and so completely did the Chunchos succeed in hiding themselves that none of them were at any time made prisoners.

But it was wisely determined by the government, with the aid of the merchants, for whom the bark was obtained, to win over their wild enemies by presents; but the first distribution of these was not accomplished without the following adventures.

The plan for attempting to open the friendly inter-

course, was first left by the government to General Miguel Medina, the prefect who it will be remembered was still at Cuzco when I was there. He determined to enter the country of the Chunchos himself, with what might be considered a respectable force for such an expedition. He engaged twelve Peruvian Indians, and twelve Creoles, and after furnishing them with all kinds of necessaries that it was possible to carry, set out for the passage of the Cordillera. Difficulties soon commenced which increased as the party proceeded, chiefly by reason of the obstruction to their progress caused by the deep-set shrubs that were found in the valleys, but also from the ruggedness of the ground at the higher elevations. Before they reached the summit of the Cordillera, the prefect and his white men were abandoned in the night time by the Indian half of their party, who, it appeared, were not able to overcome the superstitious terrors which they entertained of their enemies the Chunchos.

The governor and the Creoles, however, continued to advance; but in some of the valleys or sheltered positions, they found the vegetation so compact, that they could not pass without clearing the way with their axes; whilst the ruggedness of the rocky districts, and the depth of the snow, over which they had to make their way, so much contributed to their detention that several weeks were passed before they reached the lower country of the Chunchos on the opposite side of the mountains. When there, they wandered again for weeks, subsisting chiefly upon wild fruits and the produce of the chase, without meeting friend

or foe; and they finally returned, after three months' absence without accomplishing the object of the expedition.

After the vain attempt of the prefect and his party to open a safe intercourse with the Chunchos, the merchants and others equally interested in the enterprise, fitted out an expedition which was more fortunate in its results. They selected twelve Creoles of known sagacity and courage, who penetrated the country in the same manner that the prefect had done. They wore always loose armour adapted to defend them from any chance shots of Indian arrows, and were otherwise so fantastically dressed, as to excite the surprise and curiosity of any wild men they might happen to meet.

The progress of the Creoles was slow; but some time after entering the dangerous region, they encountered a party of their ancient enemies, who were evidently so much struck by their novel appearance as to suspend hostilities until they had effected some sort of communication with the strangers.

The ground upon which the parties first came in contact, being almost without trees, they discovered each other while they were at the distance of about a mile apart. The Indians, who appeared to have some sort of encampment, and were evidently but a small party, disappeared very soon after they were discovered, upon which, the white men marched slowly towards the spot where they had seen them, crying out at the same time, with loud voices, in such a manner as seemed to be adapted to excite the curiosity

or interest of the savages. When they arrived within bowshot of the place where they had seen their ancient enemies, they stopped and uttered yet louder cries, and placed themselves in such attitudes as were supposed best adapted with their strange dresses to excite curiosity; upon which the Indians, whether impressed by the cries or the novel appearance of the strangers, came from behind some eminences of rock, advanced towards them with their bows in their hands, and with cries or whines which it was plain were not warlike notes.

The moment was now one of great interest. The white men had arms as well as the Indians, and defensive armour, which the Indians had not. But war was not the purpose for which the white men came; and while the Indians stood and gazed at them with feelings which it was not easy to understand, the strangers held up pieces of bright coloured cloth, and endeavoured by their gestures to signify that they had brought them as presents.

Upon this, several of the Indians approached, and were each presented with a piece of coloured cloth and some trinkets, which were accepted by them with unmistakable signs of joy. Then followed others of their party, to the number of eighteen men, who all received presents of some sort, a proper distinction being made between the ordinary men, and those who appeared to be the chiefs among them.

The white men, having thus distributed their presents, now by signs, demanded permission to fell trees and gather bark, which, though not the immediate purpose

of their present expedition, was its final object, and in this they were successful. In fine by their mere gestures they succeeded in making known their wants, and even made the Indians understand that whenever white men wanted bark, they would come provided with some means of paying for what they should take. The Indians, indeed, seemed to understand so perfectly, and to be so well satisfied with all that occurred, that they even accompanied the white men to spots which they knew to be the most productive of the trees, which it was plain, by the bark their new friends exhibited, were required, and even helped when the trees were felled to gather the bark.

In a word, this expedition, though the full cause of the impression made upon the wild men is not probably even now well known, produced such an understanding between them and the Creoles, who always carry presents, that the expeditionary parties have since been rarely attacked any where, and have lost but very few lives.

Although presents are always carried by the Creoles, the Indians are not always seen. There was, indeed, while I was in this settlement, a party of white men, who had just returned from gathering bark, after several months' absence, without having met any of the Chunchos; and from some of them with whom I had an opportunity of conversing the above information was chiefly obtained.

It may be as well here to mention a few particulars relating to the manner of procuring the cascarilla or Peruvian bark, which has been so long known in

Europe, and which was at one time of so great importance to the country in which it is found. The men, who engage in expeditions for this purpose, are occupied in procuring the bark between the months of April and October. They assemble, during the early part of May, and having provided themselves with food and the necessary tools, set off for the passage of the Cordilleras which lie eastward of this district. Having accomplished this, they find themselves in an equally mountainous but lower country, where the eastern sides of the hills are generally covered with dense forests, amidst which the cascarilla tree is found distributed sometimes singly, but more frequently in small groups, which are in neither case discovered without great difficulty and fatigue.

The task of discovering the tree is entrusted to those of the party who have the best sight. They first seek for the tallest trees of the forest, or for eminences of rock, which they ascend, and thence are able to distinguish the tree for which they are in search, by the colour of its foliage, which even at the season when it is most distinct from that of other trees, differs so slightly as to require excellent sight and much practice to discover it. When, however, the searcher has fixed his eye upon some tree or group of trees of the kind for which he is looking, he marks well its direction, and descending from his elevation, sets off with the rest of the party through the forest, which is sometimes so dense that it is only by the use of the axe that they can make their way.

As soon as the trees are found, a wigwam is erected

as a temporary abode for the party and a store for the bark. The trees are then felled, and the bark is cut in strips along the body of the trees, which are left for several days on the ground, when the bark becoming loose, is stripped off and spread out in the sun and so dried. Or if the party, as sometimes happens, be at no great distance from one of their own villages, the bark is packed while green and sent there to be dried. The Indians themselves are well acquainted with the virtues of the cascarilla bark, and take an infusion of it while it is green, for the same fevers for which the quinine which is made from it is now taken in Europe; and this is said by the medical men in Peru, to be much the best manner of taking it.

A very little is really known respecting any of the Indians who inhabit the eastern districts of these latitudes, though many tales are circulated concerning them. It is known, however, that they are very numerous in the lower lands on the opposite side of the mountains, where the descent is more gradual than on the western side; and it is probable that they occupy a large extent of country within the boundaries of the Brazilian Empire. It is also certain that they are composed of many tribes, which are supposed to be formed by the association of those whose languages, modes of life, and religions are similar. But if the impression generally entertained concerning them be correct, they are certainly not so advanced as the greater part at least, of the Indians of the northern continent; and if there be the smallest truth in what is reported, they certainly much less excite our interest

and our sympathies than any of the Indians of the northern tribes.

The missionaries who at some time or other have penetrated into certain portions of the country of which we have been speaking, inform us that three of the tribes with whom they have held some intercourse are more thoroughly savage than the rest. These are the Antes, the Chunchos and the Cascibas, all of which are said to be cannibals, who make war upon one another merely for the purpose of obtaining victims wherewith to glut their appetites.

Among the usages of these savages, there is one which tends to excite our interest, as being a very worthy exception to the code of barbarism existing among them; this is a reserve made at their feasts in favour of the fair sex, who, whether prisoners or otherwise are never eaten. But lest this should excite too much sympathy in the mind of any fair reader of this volume, it is proper to add, that this seeming trait of respect, does not spring from the feeling which induces men to estimate so highly, and give place to, the fair sex among ourselves, but from the opinion which these good people entertain that women are impure beings, created rather for the torment than the comfort of men, and that their flesh is in the highest degree poisonous.

Among some of the tribes, the women wear a covering from the waist downwards, and the men wear some sort of rag, while among others, no clothing whatever is worn by either sex, but they bedaub the whole of their bodies with paint.

They are said to live generally without any kind of government, and to be subject to no authority save such as that of the parent over his family. In some of the tribes however one of the old men who has distinguished himself by his skill in the art of war, is frequently looked upon as a chief, but this chieftainship is never hereditary.

The manner of living among the different tribes is supposed to be nearly the same. The occupations of the men are war and the chase, and those of the women, the cultivation of such kinds of grain as they sow, and the care of domestic affairs. The women are said not to be deficient in taste for personal ornaments, which is usually shown by wearing rings in their ears, or through their noses or their lips, to which they add paint over a portion or the whole of their bodies.

In some of the tribes polygamy is practised; but in others it is said to be forbidden, though this is somewhat difficult to reconcile with the account given of the universal want of established laws, and the almost entire absence of submission to any governing authority.

The dispositions of these races seem to be generally much in accordance with their general depravity; and their gloominess and reserve we are told, are never broken, save before and after their hunting or warlike expeditions, when they meet together and pass the day and night in feasting and drinking intoxicating spirits, which are prepared by them from several of the fruits of the country.

Their wars are carried on with great stratagem and their prisoners, whether eaten or not, are generally put

to death. Their weapons are bows, poisoned arrows, and clubs, and it is said, that they possess a poison so virulent that if it only touch a part of the body where the skin is broken, the wounded man dies within two or three minutes.

The most interesting feature in the characters of wild men are certainly their religious impressions, more especially when these are in the least connected with any rational ideas concerning the future. Little can be learnt of the creeds of these men, even from the missionaries who have entered their country; yet it is evident from what is known that all the tribes have impressions in common with the rest of the human race, that this life is no more than an introduction to some future state, depending in its character in a great measure upon the conduct of men on this side the grave; and while contemplating this universal impression, it is impossible to avoid placing the feelings which it inspires among the proofs which all men possess, apart from the revelations which form the religion of civilized man, of the existence of the soul in some form or other hereafter.

The evidence that we have of the prevalence of these impressions, seems to be in a great measure derived from the habit among the Indians, of burying with the deceased all their hunting and useful instruments, which must be done under the conviction of their usefulness in another life.

It is also said, that all these tribes believe in the existence of beings superior to ourselves, some of whom are beneficent and dispense all the blessings we receive,

while others are malicious, and are worshipped out of fear, and for the purpose of appeasing their malignant dispositions. But as happens in all cases when men have not arrived at any sense of one Superior governor of the whole universe, they recognize numerous objects of worship, and observe in the natural phenomena which are apparent to their senses, many signs of evil and good. The sun, indeed, the worship of which seems to be an especial characteristic of the whole of the American people, excites their particular veneration, while the moon is regarded with suspicions and fears. Thunder and lightning, earthquakes, volcanoes and unwholesome winds, are also regarded as acts of malignant spirits.

It is nevertheless said, that with these and many other conflicting impressions, a few are found among these people, as happens in every association of human beings, who believe in the existence of some power which is too far above the conceptions of human creatures even to reason upon.

After these few remarks upon the wild tribes of these regions I may close the account of my visit to this hacienda, by adding to what has already been said of my reception, that in the evening, my kind hostess provided an excellent supper, among the delicacies of which were included the choicest fruits of the climate, after which we retired for the night.

CHAP. XIX.

JOURNEY TO PUNO — *continued.*

Passage of the River Quiquiguana. — Ruins of an Indian Village. — Hacienda of Accabambo. — Village of Combapata. — Village of Chuchakupa. — Village of Tinta. — Wide Quebrada. — Village of Sequani. — Village of Tombo. — Swampy Plains. — Adventure in passing the Stream. — Adroitness of the Mules. — Village of Santa Rosa. — Incivility of the People. — Storm. — Indifference of the Mules. — Sheep grazing. — Village of Lampa. — Further Incivilities. — Huliaca. — Two Stone Villages. — Remains of Ancient Stone Villages. — Caracola. — Snow. — First View of Lake Titicaca. — Descent from the Hills — Variable Temperature. — Grasses. — Descent to Puno. — Description of the Tambo.

About noon, on the day after our arrival at the hacienda of the Señora Garmendia, I took leave of the amiable lady and renewed my journey.

After an hour or two's ride, we forded the same rapid stream, on a higher part of which is seated the town of Quiquiguana, over which is the Indian bridge already mentioned in the account of the journey from Arequipa to Cuzco.

About a league further, we passed the ruins of an Indian village, the whole of which appeared to have been built of unhewn stones, which were now scattered over a large space of ground. Maize was growing within the larger rooms of some of the buildings, the walls

of which served for fences. We did not here meet with a single living creature.

In the evening, we reached an old hacienda called Accabambo, beyond which we could perceive a broad and sterile plain; and as we were still two and a half leagues from the next village in which there was a tambo, and our mules were fatigued, we determined if it were possible to repose here. Accordingly, we rode in at the open gates, and were met at the entrance of the mansion by a man who had the appearance of being the steward of the establishment. He informed us however that there was no one but himself residing there in a manner which did not give us much hope of succeeding in obtaining quarters for the night. But we spoke very earnestly of our necessities, upon which we obtained our object; and the mules as soon as unloaded were tolerably housed.

Yet the good man to whom we were indebted for these favours, was not so polite as we could have wished; so I did not attempt to converse with him, but as soon as the guide had put up the poor beasts; and fed them with some oats which we carried, we sat down together in the hall and supped upon our own resources. My worthy companion then laid out my bed upon the floor of an unfurnished chamber, where I passed the night undisturbed.

As there was nothing to detain us at this hacienda, we recommenced our journey at six o'clock the next morning, which was the 19th of the month.

After the passage of the plain which we had seen on the previous evening, we arrived at eight o'clock in the

morning at the village of Combapata, where we breakfasted upon our own stock, and obtained a little barley for our much jaded animals.

Soon after this, we passed the ruins of an Indian settlement, the stones of which the houses had been built lying scattered about in the same manner as at the last mentioned deserted village. We next arrived at the village of Chuchakupa upon another branch of the river Quiquiguana, where also there was an Indian bridge; but as this was impassable and the water was low, we crossed the stream again by fording it.

About noon, we passed by the large village of Tinta, which lay on our right hand about half a mile from our road; and we observed that the people there were at the time discharging the same kind of rackety popguns which so frequently awaken the good folks of Arequipa.

We next crossed over a wide quebrada, some parts of which were covered with natural vegetation while other parts were perfectly sterile. There was here also a considerable quantity of swampy ground, over which there was a causeway for about two and a half leagues.

Throughout this part of the country, we observed hamlets of Indian huts, and also haciendas widely distributed.

At four o'clock in the afternoon we reached Sequani, which is at the distance of twelve leagues from the hacienda where we had passed the last night; and here we found tolerable quarters among a rather agreeable people.

Among other things which they gave us for our

supper were some *paltas*. The palta is a fruit of the shape of a pear, and of a green colour, containing a stone. The portion which is eaten is of the consistence of Devonshire cream, and when taken with a little salt is excellent.

We left the village of Sequani at a very early hour on the morning of the 20th. The first part of our way, was now through defiles between the mountains, and as the snow was lying on the ground it was very cold.

At the distance of six leagues, we passed the village of Tombo, after which we had the same country for one or two leagues, which brought us to a plain of morasses and shallow swamps, during the passage of which a little accident caused us an hour or two's detention. There were here, narrow pools of water in abundance, and our progress was occasionally interrupted by little streams; and as the ground had a light covering of snow and the water a thin coating of ice, we could not always distinguish the surface of the streams from the land. The streams, it appeared had been once all bridged; but the greater part of the bridges were now either carried away, or in such a ruinous condition, that we generally preferred putting aside the little covering of ice, and making our way through the waters in the best manner we could.

We went on in this way without encountering any difficulty until we met with a stream which was clear of ice but broader and apparently deeper than any we had yet crossed, while a bridge that had been here was entirely carried away, so that it seemed doubtful whether

we could pass over at this place. We traced the stream, indeed, both up and down for some time; but not succeeding in finding a more favourable place for crossing, and being unwilling to go far out of our way, I determined, against the guide's opinion, to attempt the passage with my mule, being tolerably sure, that if the animal and myself did not succeed in passing together, we could manage to find our way apart. As I advanced, it became apparent that the bed of the stream was covered with a deep layer of mud or clay, and the mule which had at first advanced with tolerable ease, at length stuck fast in the middle of the stream with his body half beneath the waters, and even when beaten remained as motionless as if he were nailed to the ground.

My position was now anything but agreeable. I had already taken off my boots and burnoose and was prepared for a swim. But as there appeared to be as much mud as water beneath us, I was unwilling to risk leaving my mule's back until I could ascertain how this really was. I was puzzled, however, how to do so, for we had no stick with us, and it was impossible to procure one; and if I dismounted it was doubtful whether I could get on my mule again. My worthy guide who endeavoured to reach me, sunk up to his middle in the water and mud without being able to get more than three or four yards from the bank; and he unfortunately found, that there was more mud than water, and that it would be by no means safe for me to attempt to walk or swim for a distance that could not be less than twenty yards.

Upon finding this I requested him to unload the baggage mule, and with the tackling to make as long a rope as he could, which he might be able to throw to me if not while I was on my mule, at least before I might reach the shore, which it was absolutely necessary by some means to attempt. This having been done, it was found that the rope was too short to reach the mule by some twenty feet or more. However after a little further consideration, I contrived to stand upright on the mule's back, and throwing myself flat on the water struck out until I reached the rope that was again thrown. With the aid of this I now gained the shore; and I must add to the very great joy of the guide, who had been not a little alarmed, but whose duty had been faithfully performed.

Now came the question of how we could recover the mule, and whether we should endeavour to make it return or proceed. But our anxiety on this account was soon appeased by seeing the animal, after much jumping and splashing, in a few minutes reach the opposite side of the stream, which was probably more than a hundred feet in breadth.

Another embarrassment then presented itself. How could we catch the beast, even if it were possible to cross the stream? Without him, we could hardly proceed on our journey. The guide however knew the animal very well, and declared there was no need for uneasiness on that account; so when I had mounted his mule, we set off to trace the course of the stream, in search of a better place to pass over; and I had soon the satisfaction of seeing our stray animal following

us on the opposite bank, just as if he thought us of as much importance to himself, as we knew he was to us.

In fine after tracing the course of the stream for some little distance, we found a favourable place; and the guide now mounting the baggage mule, we passed over without any inconvenience beyond the thorough wetting we had both already received. On reaching the opposite bank, my poor mule seemed as delighted to meet us, as we were to recover him.

We now jogged on merrily enough, without meeting any further obstruction, and reached the village of Santa Rosa just as it was dark, making a distance of thirteen leagues from Sequani.

We did the best we could at the tambo of this village to put ourselves again in something like condition for travelling; and there being nothing to detain us, we renewed our journey at an early hour on the following morning.

The way was now more agreeable, and the scenery more varied. At the distance of nine leagues we came to the village of Lyaneri, the appearance of which gave us expectations of good entertainment. There was a large church well situated, and the houses were less scattered than we had generally seen them; and there were here certainly more of the mixed race of Creoles and Indians than we had been accustomed to see; but we soon found to our surprise that we had fallen among a worse set of people than any we had before met with.

As we rode on, we met two or three men who seemed from their appearance, as it was Sunday, to have just

come from the church. We inquired of them in a very civil manner where we should find the tambo, but received a most insolent answer, so we rode on.

We next met a party of men and women, very near the church, and on asking the same question of them, received the most coarse abuse possible from the men, accompanied by a peal of laughter. A little further on, we observed two men standing by the way, and whilst considering whether we should address them or not, one of them asked us, by what right we appeared in their village, with such an air of insolence that I was induced to draw one of my horse-pistols and cock it, upon which they both walked away.

We continued to ride about in search of the tambo until we met some children, from whom we obtained the required information; and we finally arrived at the desired asylum about three hours after mid-day. But even here, we met with such a brutal reception, accompanied by a refusal from the tambero to aid us in preparing a fire to cook, that we determined, as soon as we had rested our mules, to proceed to the next village, which was at a distance of eight leagues.

At about four o'clock, we remounted our mules and proceeded on our journey. Our way was now across a broad quebrada; and as the sky was clear and the track plain, we had no doubt of arriving at the station about one or two hours after dark.

We had not, however, been more than an hour on our journey, before the sky became overcast, and it was evident that we were about to be exposed to one of those tempests which are prevalent in the vales of the

Andes at all seasons of the year. The wind rose, accompanied by a thick mist and whistled by us in furious gusts in the direction of the valley from which we were ascending. The day too, seemed to close earlier than usual, and the atmosphere became so dense that we could scarcely distinguish the beaten track we were following; and it soon began to lighten and thunder in a manner I had never before experienced. It was quite evident that we were in the midst of the clouds, from which issued the quick flashes of fire which afforded the only light we had to distinguish our path, accompanied by deafening peals of thunder. The forked lightning, indeed, ran along the ground on all sides, and the thunder seemed often to burst upon the very spot over which we were passing.

These flashes of lightning, and peals of thunder continued almost without intermission for between five and six hours; during the whole of which time we seemed as if we were in the midst of a vast caldron of burning elements.

> "Since I was man
> Such sheets of fire, such bursts of horrid thunder,
> Such groans of roaring wind and rain, I never
> Remember to have heard."

What surprised me most was, the apparent indifference of the mules, till the guide informed me that they were accustomed to such storms. That upon which I rode started once, and jumped a little on one side, as a flash of lightning seemed to pass beneath him; and the guide declared that the electric fluid must at that moment have struck his legs, and he was surprised that the animal did not fall.

About the fifth hour after the tempest commenced, we seemed to be leaving the place where we had been exposed to its greatest violence, and in another hour we had the sky once more clear above our heads, while we obtained a full view of the continued raging of the elements beneath the heights which we had happily reached. Clouds seemed to roll over clouds in vast masses beneath us, while the lightning flashed, and the peals of thunder continued to resound from hill to hill across the vale. We could perceive the lightning, until we began to descend towards the valley on the opposite side of the mountains, and the sound of the tempest reached our ears until about an hour before day, when we arrived at the village of Poukara, which is at a distance of fifteen leagues from Santa Rosa.

The only inconvenience which we experienced from the storm to which we had been so long exposed, was a thorough wetting; for though we were both well clothed, the very linen next to our skins was soaking wet when we arrived here.

The next day our path lay across wide quebradas and narrow plains sometimes less than a league in breadth, and generally between two and three in length. We also passed by some swamps, and in several places observed large tracts of land covered with grass in a state of decay.

In the middle of the day, we crossed a narrow Cordillera; after which we observed large flocks of sheep feeding upon the wild grass of the plain, under the charge of young Indian women, who were all spinning as they watched. We approached one or two

of them; but they turned their backs and walked off without making any reply to some words we addressed to them.

The inhabitants of these quebradas subsist chiefly by keeping sheep and llamas. The greater part of the wool of these animals is sent to Arequipa, whence it is shipped for Europe. The most important article of their food is mutton, which they dry in the same manner as the people in Northern Asia.

In the evening we reached Lampa, where we perceived a large stone church, and houses enough to give us hopes of good entertainment; and as soon as we had alighted at the tambo, I set off to inspect the church, leaving the guide to procure what he could for our supper.

I found the interior of the building very rudely finished, and its walls decorated with the same vulgar objects of terror which are so often displayed among a semi-civilised people. Some, indeed, were too disgusting to look upon with patience; and they were all of such a character, as seemed to be the least calculated to impress the people with a just idea of the beneficence of the Supreme Being. If our adorations are excited by fear, instead of gratitude and affection, what proof do they give of our conception of the duties of the creature to the creator?

As I returned from the church, I could not help reflecting upon what might be the character of the people whose Christianity even admitted such barbarisms; and on my arrival at the tambo I was not much surprised to hear from the guide that we had fallen

among just such a set of scoundrels as we had met with at Syaneri. He was sure, he said, that there was no want of what we required among the people, but they refused to sell him anything, although he had offered the highest price. However, as we had both bread and dried mutton, we managed pretty well; and, after making our beds, we lay down for the night.

In the morning when we arose, I accompanied the guide to attempt to get some butter, eggs, or fresh meat; but this was impossible. With the money in our hands we were everywhere rudely denied what we required. So, after we had made the best meal we could from our own stock of provisions, we left the place at an early hour.

We had now before us a pampa of eight or ten leagues in breadth which afforded the most gratifying spectacle. The Cordillera to which we were advancing, with its tops covered with snow, seemed like a barrier to our progress, while the peaks of the mountains at greater distances, presented the appearance of islands rising from the bosom of the ocean or a vast lake.

Early in the afternoon we arrived at Huliaca, where we were more fortunate in supplying our wants than at Lampa; and as soon as we had tolerably dined we remounted our mules and continued our journey.

After quitting Huliaca we passed by two villages consisting of houses built of stone, each of which had a small church. There were also huts distributed in the vicinity at great distances apart.

In one part of the plain we observed the remains of two ancient stone villages; and, near some cliffs not

far from these, there were two low towers of cut stone with their doors turned towards the rising sun, which we were informed were the remains of burial-places of the ancient inhabitants.

About one fifth of this plain was in a state of cultivation, and we observed maize growing in great abundance. In some places the ground was covered with decayed grass, the blades of which had been from eight to ten inches in height. Above this there was now young grass springing, upon which several flocks of sheep were feeding.

We found the pampa, as we advanced, contract in breadth; and before four o'clock, we arrived at Caracola, which is three leagues from Huliaca.

We were now only eight leagues from the place of our destination, and should certainly have continued our journey had it not been for the jaded condition of our mules. We had soon, however, good reason to congratulate ourselves that we did not proceed, as it rained in torrents during all the rest of the afternoon.

When we awoke on the morning of the 24th, we found our tambo full of snow, which entirely covered our beds; and, on rising we observed that it must have fallen during the greater part of the night, as it was piled up in heaps in all directions around the tambo. As the ground was now quite hard, we set off as early as possible, being less likely to be obstructed on our road by the snow, than by the state of the ground after the commencement of a thaw, which we very well knew would soon take place.

We now proceeded on very well for an hour or two, when the snow began to melt and the ground to give way beneath the mules' feet, so that our advance became extremely difficult.

At the distance of five leagues, which we did not accomplish before my mule had twice fallen, being the second time unable to rise without aid, we passed by the small village of Pancacolla, whence we had our first glimpse of the great lake Titicaca, near the banks of which the town of Puno is seated.

We now descended to a narrow plain, which seemed to us to have been formerly the bed of an ancient arm of the lake. After crossing this, we ascended again to the summit of a range of hills, where the land still bore traces of having been well cultivated at some remote period. There were many fields surrounded by the remains of stone walls, some small portions of which were still standing. We obtained here a fine view of the broad compass of the mighty lake, which seemed like an open sea, on the bosom of which we could distinguish several distant islands, while beneath us appeared the town of Puno.

As the traveller, after this journey, descends these hills within sight of his resting-place, he will look back with some interest upon the thinly inhabited portions of the sierra, or table-land, over which he has passed. Our course since we left Cuzco, had lain along elevated plains, without descending to the valleys between the Cordilleras, or passing over such high ranges as I had met with on my former journey. Except on those parts of the way that were near

Cuzco we had generally seen too little vegetation to encourage the settlement of an industrious population.

These high tracts of land extend between the grand Cordilleras, not only through the whole of Peru, but to the northern and southern extremities of the continent of South America, and are at nearly the same distance from the coast throughout. Thus it is not until after you have passed the most eastern ranges in these latitudes, that you enter the warm climates where so many tribes of our species still exist in that original state of barbarism mentioned in the preceding chapter.

The temperature of the atmosphere in the regions we traversed is extremely variable. During our journey, the sun was in the northern latitudes, when the sierra is of course colder than when the great source of heat shines perpendicularly upon the country. This season is called the summer by the inhabitants, on account of the weather being more favourable than when the sun is in the southern latitudes. During the warmer months the winds blow almost continually from the west, and are accompanied with snow and thunder and lightning almost nightly; but the snow is said to melt always during the day, much in the same manner that has been mentioned as occurring during the journey to Cuzco.

My thermometer during these latter travels was generally about 22 or 24 degrees of Fahrenheit when we rose in the morning, and frequently as high as from 50 to 55 degrees at the warmest hours of the day. Sometimes however the temperature would vary about 12 or 15 degrees within half an hour; and when the

wind came from the higher Cordilleras which were commonly west of us, we had at all times the greatest cold.

In so rigorous a climate it is not difficult to perceive, that the general aspect of the plains must be monotonous and dreary in the extreme. Now and then, however, the traveller's weariness is relieved by the appearance of a stunted grove of trees of a very singular appearance, stretching along the side of the rising ground which is open towards the east, and shaded from the piercing winds which come from the Cordilleras upon the west. The trees stand far apart, exhibit little foliage, and consist generally of three or four large branches, springing from near the root, and bending towards the ground.

Grasses, however, are more commonly seen, sometimes covering extensive plains; but they are usually coarse; and we rarely observed them enlivened by fresh verdure springing up to take the place of the decaying herb. Thus it will be seen, that the traveller in the Andes who is dissatisfied with such dishes as I have mentioned we occasionally met with among the inhabitants of these regions, must be justly considered unreasonable.

On approaching the town of Puno, before descending the last declivity of the hills, we passed by the cemetery, which was enclosed and comprised many tombs formed by apertures in the walls which were generally the sides of cliffs; and as this place of rest for the bones of the dead was at the termination of the Alameda, it was well supplied with benches for

the use of the citizens who frequent the public promenade, which was not however a pleasant place of resort.

After passing through the Alameda, we entered the main street of the town, where the houses were in general neat, though small, and the pavement clean. There were few persons walking; but before we reached the principal plaza to which the street led, I observed a young lady standing at one of the doors, who seeming to know I was a stranger, called to another of her sex within, who came immediately; and while they with timid curiosity regarded the passers by, it was plain to me from their faces and manners that they were of English extraction — but I shall presently have to speak of them again.

After reaching the plaza, a boy of whom we inquired, directed us to the tambo; and of this place of repose for travellers I must say a few words, while the reader will be good enough to remember, that this town is the fourth in importance and population in Peru. I was not indeed surprised to find, that Puno, like its rivals Arequipa and Cuzco, had no hotel; and as I was here without any letter of introduction, owing to a deviation from the original plan of my travels, I had no friend to apply to, and was therefore glad to find any kind of covered asylum.

Descending from the street we entered into a broad caravansary in which there were some ten or a dozen mules, feeding on straw, and several arrieros variously occupied amidst the confusion and litter usually met with in similar places. Around the enclosure there

were one or two sheds for mules; and, at the entrance from the street were several small cells having for a floor the bare ground, without furniture of any kind, and with doors so battered that they could neither keep out the noise nor the cold. One of these however I selected, and when the beasts were unloaded, my bed was spread, and I established myself here for the period of my stay in the town of Puno.

END OF THE FIRST VOLUME.

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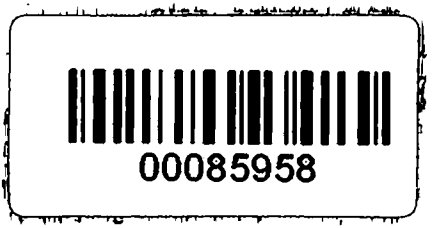
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